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RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(Continued from p. 556.)

THE account for 1781 mentions the death of one of the Missionaries at Madras, Mr. Hutteman; and that fifty converts had been added to the Danish church at Tranquebar.

The account for 1783 records the death of another Madras Missionary, Mr. Breithaupt. Mr. Swartz's congregation at Trichinapoly had received an addition of upwards of one hundred; most of whom, he feared, had been compelled by famine to come to him. He had, nevertheless, given them the necessary instruction, and procured them some provisions. The teaching of them was attended with much difficulty, on account of the decrease of their mental as well as bodily powers from the famine; but he did not think it would have been consistent with the will of God not to have received them. The famine had been so severe, that a vigorous and strong man was hardly to be found. Hyder Ally had carried off many thousands of the inhabitants; besides which, many thousands died of want; so that it was not surprising to find, not only empty houses, but desolated villages.

In the account of 1784, it appears, that in Bengal Mr. Kiernander had baptized seventeen adult persons of different casts. The Rev. Mr. Hulse, chaplain of Sir Eyre Coote, the commander-in-chief, had given five hundred rupees to the Mission; Mr. Kiernander himself, one thousand; and his son, three thousand.

Mr. Swartz had daily conversed with the inhabitants, who had flocked in great numbers into the fort at Tri-

chinapoly, to escape the unrelenting cruelty of Hyder Ally, in the hope of turning them from their idols to the living God. Only seventy-eight heathens and thirty-five papists had been received into the congregation, although they generally owned the superior excellence of Christianity.

The attention of the Society was directed at this time, to the wretched condition of the half-cast children in British India; and with a view to provide Christian instruction for some of them, they appropriated 50*l.* a-year for the support of a teacher, and proposed to receive contributions for this particular object.

In the account of 1785, is inserted the translation of a Malabar tract, extensively circulated by the Missionaries at Madras, with a view "to make heathens, or other people in the dark, sensible of their bad way, and to lay before them the principles of the Christian and true religion, and the glorious Gospel of Jesus Christ." The tract, which was written by Mr. Fabricius, is excellent; and it is published by the Society, as a specimen "of the mode of address used by the Society's Missionaries, to the heathen." We can only transcribe a part of it.

"What we have to say to you, is this. You know that there is one Supreme Being, the Lord of the whole universe; yet you name the names of many other gods and goddesses, and instead of worshipping him, or of seeking means to know him, you bow down to them, and worship them. But you ought well to consider whether what you do is right, and whether it will make you lucky or unlucky; and whether there are any

such gods and goddesses existing; or whether it is but a false imagination of yours, and a delusion of the devil, the author of all deceits and lies, whereby he leads people in the way to hell:—you ought to consider all this, because, if in so important a matter you are deceived, what will be the consequence?”

“When men, not respecting the most high and gracious God, from whom alone they have their being and subsistence, turn to other gods, and go after them, do they not commit thereby the greatest injustice and treachery?—Remember, with fear, what God will do to such, hereafter, on the great day of judgment—Because, if the crime which a man committeth against another man, who is his fellow-creature, is punished, how much severer will the treachery against God be punished!—You are very cautious and circumspect that you suffer no loss in your temporal trade and estate, but why are you so entirely careless in the matter of the highest importance? The loss which by your idolatry you will suffer, is not the loss of worldly goods or substance, but the loss and destruction of your own selves, and everlasting anguish and torment in the other world. Be therefore prudent, turn to God, and seek his mercy; because, after death, no one will be born again into this world, as you perhaps, like many of your nation, think. The only time for your reconciliation with God, is this your present life.”

“Sin having blinded and intoxicated men’s minds, they have left the Lord, who made them; and instead of worshipping him, they have begun to worship sun, moon, stars, birds, beasts, &c. creatures, and to bow down to images of gold and brass, wood and stone, made by themselves. And, as holiness of life, commanded by God, doth not please their sinful and corrupt nature, their fancy makes them think that there are such wicked and lascivious dei-

ties, as their wanton poets have painted to them in their fables, and as do agree with their vicious temper. But such deities have never existed; and how can such, whose lewdness and wickedness exceed that of lewd and wicked men, be gods to govern and judge the world? Can a shameless and scandalous man upon earth, be thought a proper person to govern one town only? Or will the inhabitants of a town suffer one to live amongst them, who is manifestly guilty of such infamous actions as your books relate of your gods?—See how great is the deceit by which the devil seeks to lead you to hell. Can there be any sin greater than that of worshipping infamous beings and devils, instead of the holy and righteous God, who hath made us, and who is our only Lord and Benefactor? Doth not your conscience tell you that the worshipping of such gods, and the bowing down to idols, which never see, nor hear, nor speak, nor move, is unbecoming men of sense?

“A beast knows its owner, by whom it is fed; but if a man knows not the Lord, by whom he is daily maintained, nor gives ear to that word by which God hath revealed himself to mankind, nor calls on him by prayers, but goes after a vain thing that gives him nothing, and calls it God, he is certainly the most deceived and unlucky man. But so long as you remain such heathens, the devil governs and deludes you, and makes you believe the greatest untruths.”

“Where are now those gods which they worshipped so long a time, and with so great a superstition in Greece and Rome? After the Gospel of the Lord Jesus Christ, the Saviour of mankind, whom God sent from heaven, was preached and published, all the worship paid with so great a pomp, in the said countries, to those gods and goddesses, is so entirely gone and vanished, that even their names are no more mentioned there. And where is now, in all the other Christian countries, the worship paid

there, in old times, of paganism, to so many different gods? If they had been gods, how could their service and worship vanish away? But as all these things were nothing but fables and vanity, nothing of them has remained. It being then certain enough that they were not gods, would it not be a want of sense to think that your Siven, Vishno, Brumah, Pulliar, Amney, and others, who are worshipped in this country, are gods and goddesses?

"But now, dear friends, hear what we have further to say to you. The Eternal and Almighty God, your Lord and Maker, from whom you, as lost children, so long a time have gone astray, calls you still with great mercy to him again, saying, "Return, ye degenerate children, I am the Lord your God. Oh! have no other gods besides me: why do you like the way that leads to pain and destruction? Return to me, and I will change your corrupt nature by my Divine Spirit, the Holy Ghost." Oh! be obedient to this Divine call, dear friends, because though, according to Divine justice, you have deserved, by your sins, eternal damnation, and none of you can, by any means make an atonement for it, there is, by God's mercy, and by his mercy alone, a perfect good way, which God himself, by his goodness, hath made, and by which you can be cleansed from your sins, and not only escape the deserved punishments, but also become God's beloved children.

"Oh! hear then, with all attention, the glad tidings of so glorious and happy a redemption, effected for you, and for all mankind. There is a Saviour who taketh away the sin, and removeth all the unhappiness and curse produced by it. He is the Son of God, and of the same immense and divine essence with God; but has been mercifully granted to be our Mediator between God and us. He came down from heaven, assumed human nature upon earth, and, bearing the name of Jesus Christ,

took upon himself the guilt and punishment of the sins of the world; and in order to redeem us, he himself innocently suffered on our account the pains and death of a malefactor, and sacrificing himself to God, satisfied for us to his justice, and arising again from the dead on the third day by his Divine power, ascended again into heaven, commanding this Gospel of the redemption of mankind to be preached to all nations.

"Whosoever now renounces the devil and his works, the wicked way of the world, and the uncleanness of sin, and believing in this merciful Saviour, the Lord Jesus Christ, turns to God, and is baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, the only true God in three persons, and yields himself up to him as an obedient child, his sins are forgiven, and he is made a child of God, and an heir of eternal bliss in heaven."

When we consider, that this tract has been circulating throughout the southern peninsula of Hindostan for nearly thirty years, without having excited the smallest dissatisfaction among the natives, or having attracted the slightest animadversion from the vigilant police which subsists under the British Government, we have an additional reason for doubting the correctness of their views who would persuade us that nothing but insurrection and massacre, and the overthrow of British supremacy, can follow the interference, even in the way of argument or exhortation, with the native superstitions. If this tract, so long known and so long unnoticed;—known, through the medium of the Society's Reports, to the first characters in the kingdom, and to many of the Directors and Proprietors of the East-India Company, without having drawn forth one word of censure;—if this tract were compared with those which, a few years back, seemed to the Bengal Government to be pregnant with disorder and bloodshed, and

which furnished, in 1813, such fruitful topics of declamation to some of our Anglo-Indian orators, it would be found to be not less reprehensible than these, on any of the grounds on which their sentence of reprobation was pronounced, if we except, perhaps, the ground of bad taste.

From the letters of Mr. Swartz, it appears, that at this period he had frequent communications with Mr. John Sullivan, then the Resident at Tanjore, and now, we believe, a member of the Board of Control, on the best means of promoting "the welfare of the inhabitants in their spiritual and temporal concerns;" and at the suggestion of that gentleman, he instituted several new schools, in which the natives, especially the principal natives, might learn the English language, and have "the salutary doctrines of the Gospel instilled into their minds." Mr. Sullivan addressed himself to the King of Tanjore on this subject, and the king not only consented to the establishment of such a school, in or near his fort, but promised to pay forty pagodas. (16*l.* sterling) each month for its support.

We hear in this year, for the first time, of young Mr. Kolhoff, the same who still supplies the place of Swartz in India, and who then watched over the congregations at Tanjore, while Mr. Swartz was itinerating at a distance. At Ramanaburam, Mr. Swartz succeeded in instituting one of the schools recommended by Mr. Sullivan, to which the reigning prince of the province and his minister sent their children; and there also he preached the Gospel to all descriptions of persons. From the reigning prince he received a very kind reception.

The Report of the Society refers to a letter from one of their members, in which is the following passage:—"I have the pleasure to mention, that Mr. Swartz, the Missionary at Trichinapoly, has been the happy instrument, under God, of making many, both of the military and of the natives, converts to true Christianity,

not merely as an established mode of worship, but in the genuine spirit of the Gospel of Christ, not only to bear the sign of the cross in baptism, but really to take it up, and become true followers of their crucified Lord."

The number received into the Tanjore congregations, during the year, was one hundred and thirty-six; of whom, forty-six were adult heathens, sixteen adult papists, and the rest children.

(To be continued.)

To the Editor of the Christian Observer.

THE letter of your correspondent, FUTURUS, (No. for August, p. 438), must commend itself to the good sense and piety of all your readers. The very important question which he proposes cannot possibly, I think, be left in better hands than his own. There is, however, a subject somewhat connected with a right view of the Moral Law, to which I conceive the attention of your readers may be advantageously drawn; I mean, a high and disproportionate kind of doctrinal sentiment, sometimes to be met with, which appears to me to err, not so much by any broad and positive departure from essential truth, as by a partial and intemperate exhibition of it. It wants the holy meekness, the just proportion, the wise use which the Scriptures uniformly inculcate, and in union with which the doctrines of the Gospel ought ever to be exhibited. I would willingly avoid the use of obnoxious terms; but I hardly know how better to describe by a single expression, the system of opinions I have in view, than by calling it, a *crude Calvinistic theology*. It cannot be considered as either enthusiastic or antinomian, in the stronger sense of those words, but it partakes, I fear, not inconsiderably of both these evils. It is sometimes found to be adopted by persons, I most sincerely believe, of fervent and exemplary piety—men whom we cannot but

love, and whom we should strive to imitate; but it more commonly infects the minds of the young, the ardent, and the inexperienced; honest perhaps in the main, but greedy of novelty, rash in decision, and eager in maintaining what they have once asserted. It is indeed the deep conviction that all error is unholy, and will surely, though perhaps insensibly, operate to the injury of the Christian's faith, and obedience, and joy, that has determined me to address you on the subject. I will not, however, dissemble the difficulty I feel in attempting it. To expose the faults of persons whom I believe for the most part to be truly pious, is dangerous to one's own mind. It is not easy to do it in the spirit of meekness. It is not easy wholly to avoid the errors which lie on the opposite side. It is not easy so to conduct yourself, that others may acknowledge and feel, that your motives are really upright. It is not easy to preserve your intentions uncontaminated with what is wrong. I think there is scarcely a worse temper of mind than that which can dwell with pleasure on the infirmities and mistakes of our brethren. At the same time we are, surely, permitted to state with modesty and firmness, what we conceive to be a departure from the simplicity of Christ; especially where such a statement may be the means at once of vindicating the truth of God from the misrepresentation of adversaries, and of guarding the young Christian from adopting views, which, however plausible they may appear, will infallibly lead him from the purity and humility of the faith of Christ.

The sentiments which I am about to detail, I impute to no individual, nor any number of individuals, in their full extent. A tendency to them in very different degrees, may possibly exist, where the consequences of the whole system are little suspected. I merely state what I conceive to be plain and tangible

errors. Those who are candid enough to read my statements with attention, and compare them with the Holy Scriptures, though they should differ with me in judgment in some particulars, will yet, I should hope, receive them with the same spirit of affection in which they are offered, and fervently implore the grace and teaching of the Holy Spirit, on their re-consideration of the points to which they relate. On the system itself, I must beg leave to speak strongly and decidedly. A regard to truth will not allow me to palliate here. I really believe, that no one thing is more calculated to check the reviving piety of our days, and to provoke the Almighty to withdraw from us the light of his countenance, than the high and unmeasured doctrinal sentiments to which I allude; and the spirit and conduct with which they are too generally combined. Such sentiments and views, "will eat as doth a canker." And it is the duty of every sober-minded Christian to enter his protest against the adoption and propagation of them.

The chief errors of this crude system, appear to me to be these. 1. A disproportionate statement of the doctrines of election, predestination, and the decrees of God. 2. The inculcation of the atonement and righteousness of Christ, to the exclusion of almost every other topic. 3. The omitting directly to address the ungodly, and to call them to faith and repentance. 4. An excessive endeavour to produce comfort in the minds of those who are considered as sincere Christians. 5. A merely slight and general explication of the duties of obedience. 6. An unscriptural and highly dangerous view of the doctrine of final perseverance. 7. An unsound and fanciful method of interpreting the Holy Scriptures. 8. A censorious and positive temper in pressing their sentiments on others, and in condemning those who decline to receive them.

1. The first point, then, is a dis-

proportionate statement of the doctrines of election, predestination, and the decrees of God.—To the cautious and scriptural statement of these mysterious truths, I make no objection. I endeavour to do this myself on all occasions which appear to me suitable. I am persuaded they tend greatly to promote, as our Seventeenth Article expresses it, our joy, and love, and thankfulness, and obedience. But I can conceive few things more dangerous than the excessive and somewhat irreverent manner in which they are occasionally treated. I have sometimes heard language on these awful subjects, not only divested of all that deep humility which should mark every statement relating to them, but accompanied with a positiveness, and what appeared to me arrogance, which really made me tremble. In the holy Scriptures I see these doctrines stated occasionally only and briefly, to churches established in the faith, as the Ephesian, Colossian, and Thessalonian, or in the due and natural course of an argumentative exposition of the truth, as in the Epistle to the Romans. And I observe, that such doctrine is in every case brought forward, not in an abstract metaphysical way, but for some directly holy purpose. The general course of scriptural instruction does not proceed on the basis of these awful and mysterious truths, but on the plain and intelligible ground of God's revealed will to man, as a fallen indeed, but rational and accountable, creature. I apprehend, that for one verse referring to the secret decrees of God, there are an hundred which stand on the broad foundation of man's responsibility and duty. When, therefore, I listen to sermons or conversations which perpetually insist on these points, familiarly adopt terms of very dubious meaning, and proceed throughout, not on the revealed will of God, but on his inscrutable purposes, I must be permitted to consider such a course as a deflection from the right way, as at variance with the ex-

ample, and opposed to the simplicity, of the unerring oracles of truth; and I must beg leave to inform all who may be but superficially acquainted with these subjects, that the great body of pious ministers and Christians in the Church, and I believe also among the Dissenters, do most decidedly disapprove of such an injudicious mode of instruction, and are desirous of doing all they properly can to discountenance it, both by the declaration of their sentiments, and by their own practice.

2. The second topic is, *the inculcation of the doctrines of the atonement and righteousness of Christ, to the exclusion of almost every other topic.*—To "know nothing but Jesus Christ and him crucified," was the apostle's determination, as it must be ours. But the apostle's own conduct unquestionably shews that he comprehended in that brief definition a vast variety of topics subservient to his main design. And I conceive, we very inadequately fulfil the purport of the apostle's expression, if we content ourselves with a perpetual display of one or two points in the comprehensive doctrine of the Cross, to the neglect or exclusion of those numerous introductory or subordinate truths which are absolutely necessary to a just exposition, a clear understanding, and a profitable application of the whole subject. I know I ought to speak with caution, with peculiar caution, on this branch of our inquiry. The distinguishing character of our ministry, should be the doctrine of "reconciliation." No other points should be so introduced, as to afford room to any *considerate* hearer to complain, that "Christ crucified" is not the prominent figure on the canvas. But I cannot for a moment doubt that it is our bounden duty to insist, also, on all those other scriptural truths which are necessary, in order to prepare the heart for receiving aright the doctrine of "Christ crucified;" and which serve to trace that doctrine out into its consequences, and

to guard it against abuse and misapprehension. I must believe, while I have the Bible before me, that the being and attributes of God; the evidences of Christianity; the reasonableness and responsibility of man; the spirituality and obligation of the holy law of God, its awful sanction and eternal authority; the offices of conscience; the doctrine of repentance and conversion to God; the influences of the Holy Spirit; the necessity of regeneration; the effects of faith in purifying the heart and overcoming the world; the properties of gratitude, love, joy, and peace; the nature of prayer and communion with God; together with a variety of similar points, are essential, though subordinate, parts of that pregnant expression, "Jesus Christ and him crucified;" and are, like the shades or the grouping of the figures in a painting, absolutely necessary to the illustration of the main subject of the piece. In fact, it has often appeared to me (for I cannot be silent where I conceive truth to be concerned,) that a perpetual and somewhat wearisome repetition of a few topics, conveyed chiefly in certain current, but not very perspicuous, phrases, is a very inadequate way of giving instruction even on the exclusive points which are thus insisted on. The method pursued in the apostolic writings, is that to which I would ever adhere. There I observe simplicity and grandeur united in exhibiting the doctrine of a Saviour. There I see no unmeaning repetitions, no declamatory efforts; but the great and mysterious subject is unfolded in all its bearings; is accompanied with pressing exhortations to obedience; is relieved by all those numerous topics with which it stands connected; is placed in its just light, and guarded against the misapprehensions of the ignorant and licentious. When I compare with this method, the jejune theology of which I now complain, I do not for an instant doubt which is best calculated to

inform the understanding, and to sway the heart.

3. A further branch of this system, is, *the omitting directly to address the unconverted, and to call them to repentance and faith.*—I am aware that some excellent persons would be unwilling to admit the truth of this observation. They imagine that they do preach to the impenitent. But in what way? Do they fully set before them the offers of mercy in Christ Jesus, and urge them by every argument to accept of those offers? Do they explain the nature, and press upon them the duty, of true repentance? Do they address men as reasonable creatures, with the same earnestness and importunity on the subject of religion, as they would on any point which affected their temporal interests? Do they employ the doctrine of the fall of man, and of his consequent inability to do any thing spiritually good, as the means of exciting him to pray to God for those sacred influences of his Spirit by which alone he can be enabled sincerely to repent and believe the Gospel? Do they display to their hearers the willingness of God to bestow his Holy Spirit on them that ask him, as an inducement to enter seriously on the work of religion? Do they unfold the holy law of God, for the purpose of leading them to form just views of their own character, and of their need of repentance and faith? Do they thus "commend themselves to every man's conscience in the sight of God?" I fear, that by the persons who have imbibed the general views I am now considering, few, if any, of these points are attended to, except in a very slight and cursory manner; and that they not only in practice omit all direct addresses to the ungodly, but in theory condemn such exhortations as unscriptural. They are, without doubt, glad that the unconverted should hear their sermons on the grace and love of Christ; they judge it expedient to denounce upon

them the awful sentence of the violated law; they will offer up sincere and fervent prayers for their salvation; but they do not, at least they do not frequently and fully, entreat men, with St. Paul, "to be reconciled to God;" they do not directly exhort men, as St. Peter did Simon Magus, to "repent of their wickedness;" they do not in their Master's name "command" men to "repent, and turn to God, and do works meet for repentance;" they do not call on men to "strive to enter in at the strait gate;" they do not say, "Awake, thou that sleepest, and arise from the dead." I cannot imagine a more material defect than this, in the discharge of the high office of "the ministry of reconciliation;"—a ministry which has for its design, its principal design, to treat with rebel man, with a view to his return to God in Christ Jesus. I consider this as a most important, and even vital question. If this fatal misapprehension should unhappily spread, the effects will soon become too visible in the state of our families, and our parishes. Surely, if there be any one point, which more clearly than another may be inferred from the obvious and uniform tenor of holy Scripture, it is this; that man, though a fallen creature, is to be addressed directly and importunately on all the high duties of religion. The whole Bible is hortatory. And those who so expound the truths which relate to the inability of man, and the power of Divine grace, as to lead them to relax in their efforts to arouse and alarm impenitent sinners, and to entreat and urge them to fly for refuge to the hope of mercy in Christ Jesus, appear to me greatly to misunderstand the whole subject. How such ministers can flatter themselves that they shall escape the doom of the unfaithful watchman, (Ezek. xxxiii. 7. —9,) I know not.

4. The fourth particular I mentioned was, *an excessive endeavour to produce comfort in the minds of*

those who are considered as sincere Christians—That consolation is a most important part of the effect which Christian doctrine ought to produce, I most readily admit. The character of our Lord was eminent for tenderness. The spirit of St. Paul was as compassionate as it was elevated. The Comforter, is the distinguishing name of the blessed Spirit of God. But I object to the theology which I am now reviewing, that it aims to administer comfort in what appears to me an unsafe and unscriptural manner. Its tendency is, to make joy and confidence the almost exclusive test of a right state of mind. It proposes topics of consolation far too indiscriminately, and often to many, very many persons, who are least of all entitled to consolation. It appears to forget, that there are occasions when contrition and sorrow should penetrate the heart. The consequence is, that that species of instruction which would lead to a careful scrutiny of the heart and life, is almost entirely overlooked, and the whole system seems framed for producing ease of mind at almost any rate. A cautious train of scriptural evidence with respect to our state and character, is but little inculcated, and the perpetual endeavour seems to be to excite joy, by excluding topics of anxiety, and by violently urging on the attention, the promises and privileges of true Christians. This method, I cannot consider as either wise or necessary. Comfort thus injudiciously administered, is like a cordial, which may for a time exhilarate the spirits, but which infallibly injures the general habit, and prepares the way for proportionate depression. True and abiding peace is of another character, more slow in its growth, indeed, but more valuable in its properties, and more holy in its effects. It is like health in the natural body, which may be considered as the effect which arises from every part of the frame regularly discharging its proper func-

tions, and not as the disorderly and fitful produce of a stimulating application. If, indeed, all those to whom sources of consolation are thus perpetually proposed were humble, watchful, and obedient believers in the Son of God, my present objection would have less weight; but when we recollect that these consolatory topics are most eagerly received by the young, the worldly-minded, the inconstant, the disobedient, the presumptuous, I may leave it to your reflecting readers to judge of the mischief which must follow. I have been much grieved to hear the language which private Christians as well as ministers occasionally use, in their endeavours to comfort those whom they admit to have committed great sins. But I will not trust myself to speak on this subject. I hope I may have mistaken their meaning.

I shall have said enough on this branch of my inquiry, if I am distinctly understood to object, not to topics of consolation when soberly treated, nor even to strenuous and animated endeavours to cheer the fainting Christian, when circumstances appear to require them, but to the perpetual and indiscriminate effort to produce consolation, and confidence, and joy in almost every variety of character and situation.

5. I come now to the fifth point which I have laid down—*a merely slight and general explication of the duties of obedience.*—Those whose minds are tinged with the errors I have detailed, uniformly fail here. I do not charge them with *directly* denying the obligation of the moral law on Christians as a rule of life. I do not charge them with *intentionally* separating the holiness of the Gospel from its privileges. I believe they are free from these serious imputations. I know, in many cases, that an eminently holy sympathy is propagated by their instructions both in public and private. They feel the purifying tendency of the doctrines they love in their own hearts, and wish to promote that

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tendency on the hearts of others. The defect in their system appears to me to be this, that they do not follow the Scripture into the detail of Christian duties. They are satisfied with general and very partial views of sanctification. They do not insist on the regulation of the temper, and the government of the passions. They do not descend, with the Apostle, to the special duties of every relation of life, and enforce on the husband and wife, the father and child, the master and servant, the governor and subject, the appropriate injunctions of the sacred Scriptures. The practical part of the Bible is a field which they do not cultivate. The consequence is, that the understandings of many Christians are not adequately informed on these subjects, nor their consciences directed. I need not say what must, in spite of the best principles and feelings, be the effects on their tempers and lives. It has always appeared to me, that if a minister is to amplify the doctrinal parts of the word of God, he is likewise to unfold the practical: that if he bestow five or six sermons on each of the three first chapters of the Epistle to the Ephesians, he should bestow as many on each of the three last: that if it be God's appointed means of producing faith and love to expound the one, it is equally his appointed means of producing holy obedience to enforce the other. I am aware that it is far more difficult to compose a sermon on a particular topic of duty, sincerity for instance, or the forgiveness of injuries, than on the general doctrines of the grace of God; nor am I ignorant, that such discourses would be considered by the disciples of the school on which I am now animadverting, as dry and legal; but surely, these considerations should have no weight with any one, who remembers aright, that, "if he yet pleases men, he is not the servant of Christ." The case is, in my view, so perfectly plain, that it is unnecessary to say another word upon it.

6. I pass on to the next point on which I am to touch—*an unscriptural and highly dangerous view of the doctrine of final perseverance.*—This language is strong, but I think not stronger than the occasion requires. The doctrine of final perseverance I am inclined to believe, not because I find it very broadly laid down in the holy Scriptures, but because I am of opinion that it may be fairly deduced from the declarations and promises of the Gospel; from the tenor of the covenant of grace; from the examples of the saints in holy writ; and from the whole scheme and bearing of Divine truth. I know, Mr. Editor, that you profess to stand on neutral ground on this and one or two other topics on which I have expressed my sentiments in this paper; and I trust, any language I may use will not be considered as at all entrenching on the general principles of your work. I must be permitted, then to concede to the persons whose system I am now considering, the truth of this doctrine. But is it, therefore, to be perpetually and rashly propounded? Is it to be abstractedly and coldly assumed as an axiom? Is it to be stripped of all the circumstances in which it is clothed in the holy Scriptures, and taken out, naked and unguarded, to be exposed to the gaze of every beholder? Is there any one doctrine of the Bible which may not become suspicious and even dangerous, if it be separated from all the other doctrines with which it stands connected? I must confess, that I think immense mischief will be done, if the crude and intemperate views of this doctrine, which I know are taken by some very pious persons, should, unhappily gain ground. To hear such unwarranted and unqualified declarations as these: "One spark of grace can never be lost;" "if we once believe, we are safe for eternity;" "God may leave his people to fall foully." (I use the terms I have myself heard adopted,) "but not finally;" "however far you

may depart from God, you will be brought back again;" is something more than indefensible: it is, in my judgment, perfectly frightful. Such statements appear entirely to overlook the important consideration, that even supposing each of them to be in itself true, their just use is connected with the previous question, whether we are really believers in Christ; and that this previous question involves an investigation of our whole character and conduct. What then can be more pernicious than a perpetual detail of propositions, easily remembered and greedily retained, which are dependent for their truth on many most important and difficult antecedent inquiries; especially if, whilst these apothegms are familiarly, and even sometimes, as I think, flippantly uttered, much of the cautionary and alarming language of Scripture is either wholly omitted, or feebly enforced? Surely, a scriptural view of this doctrine must be consistent with all the other parts of the Sacred Volume from which it is deduced. Surely every warning, every threatening, all the exhortations to watchfulness, all the denunciations on those who draw back unto perdition, all the dangers from the world and the flesh, all the details of the Christian conflict, all the fearful examples of those who have departed from the faith, are as much to find a place in our instructions, as those particular promises on which the hope of our perseverance rests. Without this, it is easy to see that the complexion of the doctrine, as it stands in the holy Scripture, may be totally different from what it is as exhibited by its interpreter. This will appear in a stronger light if we consider that it is by salutary fear, holy self-distrust, eager vigilance, continual self-examination, and by the influence of all those principles which are calculated to move a creature like man in a state of probation, that it pleases God to accomplish his own purposes in the salvation of his faithful people. To omit, therefore,

the means, whilst we hurry on to the end, is, as I conceive, a presumptuous tempting of God. It is proceeding on the fatal mistake of first taking for granted what the secret will of God is, and then acting on that assumption to the neglect, at least to the comparative neglect, of those means by which alone God brings man to final salvation. The scriptural method appears to me to be, to encourage, as occasion may require, the humble and diligent Christian in his conflict by the cheering promises of God; to animate him to persevering efforts by the hope of protection and deliverance; and to fill his mind with admiring gratitude and fervent devotedness, by elevated views of the condescension and faithfulness of his Redeemer in the covenant of grace. There are some judicious remarks on this subject, in Mr. Simeon's preface to his "*Helps to Composition*;" to which I refer your readers, whilst I proceed to consider,

7. The seventh error which I have stated as attaching to this system—*an unsound and fanciful method of interpreting the holy Scriptures*. I am very far from intending by this the occasional mistakes which the most studious and humble Christian may commit, but that systematic mode of exposition which characterises the ministry of those who adopt the sentiments I have been considering, and which appears to me to proceed from a disregard of the just rules of interpretation, a shrinking from diligent study, a passion for new or strange glosses, and an eagerness to engage every passage which is capable of subserving this purpose, in the support of some favourable sentiment. Thus, in various degrees, and, I firmly believe, undesignedly as to many truly pious persons, the whole Scripture is made to yield to the rude hand of the expositor, instead of being taken in its obvious meaning, considered in connection with its several parts, and allowed to instruct him authoritatively in the truths of the Gospel. This error lies at the

foundation of all the peculiar views of the divines who are now under our consideration, and either occasions or confirms their chief departures from the simplicity of the faith. In this way, the typical parts of the Old Testament are not explained as the Apostle has given us the example, in their grand and leading features, but pursued out to the most minute and dubious ramifications. The historical writings, instead of being expounded for the purposes which their obvious meaning would point out, are wrested to a fanciful system of metaphorical accommodation. The Book of Psalms, in like manner, is considered, however violently, to be descriptive in all its parts, of the person and work of the Saviour. The parables of our Lord in the New Testament are likewise not permitted to convey the simple and beautiful instruction, which the explanations of our Lord himself, or the circumstances in which they were delivered, usually furnish, but are compelled to yield to a new and unnatural process. Nor is this all: idiomatic language is sometimes utterly disregarded. The distinction between expressions found in a calm narrative, and a rapturous strain of poetry, is overlooked. A similarity in the mere sound of words is caught at: an incidental allusion in a sentence is dwelt on, to the neglect of the main subject. The evident tone and spirit of different passages is but slightly considered. Plain portions of Scripture are seldom selected as texts, at least are not so often taken, as those which afford room for a fanciful discussion. In a word, where this part of the system has been *fully* imbibed, which I sincerely believe is in very few cases, it is perfectly astonishing to observe the wild and unfounded expositions of holy writ which have been seriously contended for. I am not here objecting to a just exposition of the types and prophecies of the Old Testament, or to the most spiritual and comprehensive view of the instructions delivered by our Lord

and his apostles in the New : but I do decidedly object to an incoherent and extravagant perversion of plain passages. I do think that a sober interpretation of the word of God is the least mark of gratitude we can pay for the inestimable blessing. I do conceive, that to frame to ourselves any system of religion which does not allow every part of the Bible to retain its due place, is dangerous and indefensible. And I must be allowed to protest in the most solemn manner against the use of arts, which all unite to condemn in the Papist or the Socinian, and which ought equally to be dreaded in whatever ranks the innovation may choose to appear.

8. The eighth and last point which I consider as characteristic of the theologians I am considering, is, a *censorious and positive temper in pressing their sentiments on others, and in condemning those who decline to receive them.*—To a firm and friendly statement of any differences of opinion, no reflecting person can object. The spirit of charity and meekness is in no way violated by such a conduct. On the contrary, every humble Christian is glad to obtain further information, to relinquish a tenet which is proved to be erroneous, to compare his sentiments with those of others, and thus to aim at “growth in grace, and in the knowledge of his Lord and Saviour Jesus Christ.” Even ardour and zeal in the defence of what we conceive to be essential truth, are entitled to our commendation. But where we observe a censorious dogmatical spirit, which will listen to no arguments, however temperately stated, and which demands implicit acquiescence, and this in young and evidently uninformed characters, it is impossible not to lament the wide and essential difference. It has accordingly appeared to me, that no mark more clearly designates this crude and unscriptural system, than the bitterness and self conceit which force themselves upon our notice. I fully admit that there are many emi-

nent Christians, who, though they have in some measure adopted the sentiments I am now reviewing, exhibit the utmost humility and charity in their spirit and conduct. But in the young and inexperienced, who have imbibed the opinions, without copying the graces of their teachers, I have myself almost uniformly seen a severe and unmeasured spirit of cavil. I have noticed a disregard of age, sex, and station in life. I have been distressed to perceive in them an incurable confidence, a superiority to instruction, a contempt of others, an incivility and coarseness of behaviour, I will not say a vulgarity and indelicacy of language, which has utterly excluded any beneficial conversation when they have been present, and has converted what should have been the Christian intercourse of friends into a scene of angry and jarring disputation. It is not, indeed, wonderful that the contrite and lowly temper of our Redeemer should have forsaken those, who have departed from the simplicity of truth, in those very parts of it which are peculiarly calculated to produce the Christian spirit; but I cannot but deeply regret this last feature of the system, as it tends to case up the mind, to close it against conviction, and to prevent almost the hope of recovery. In fact, in some extreme cases which have fallen under my notice, I have seen, not only all disposition to improvement extinguished, but the very life and influence of religion gradually languish, a disputatious temper gain ground, a neglect first of ministerial and then of family duties prevail, till at last the deluded theorist either sunk into a mere form of godliness, or appeared openly to make shipwreck of faith and a good conscience.

It is the full persuasion of the unscriptural tendency of the various sentiments which I have now stated to you, that has induced me to address you at this time. I hope I have not misrepresented the case. I am sure I have not intended to do so. I have written with real pain and re-

luctance; nor am I sanguine in my expectations of success. Those, indeed, who have thoroughly settled in this system, are commonly so entrenched on all hands by the unhappy thralldom of a short-sighted, but plausible hypothesis, and are so little sensible of the evident effect of their doctrines on themselves and others, that I should be backward at entering on the subject with them. There are others, again, of distinguished personal piety, who having early imbibed some of the views I have been considering, have neutralized the effects of them so completely by the fervent holiness of their spirit and character, as to render it doubtful whether any serious attempt should be made, to dislodge them in their advanced years from the ground they occupy. The persons whom I have had chiefly in view are younger Christians and ministers, who rather admire and approve, than exactly understand and act upon, this perilous scheme of doctrine; and who are as yet accessible to calm and affectionate expostulation. Let me entreat of such to give this whole subject a renewed consideration. I doubt not but that their intentions at present may be excellent. They have been disgusted with the cold and worldly spirit of many Christians. They have thought, and thought rightly, that the grace and mercy of Christ have sometimes been too much obscured by human reason and human learning. They have, on the other hand, been warmed by the ardent zeal of some minister, or some private Christian who has maintained these sentiments. Perhaps the religious education they have received has had this tincture. I know the difficulty of rising above these impressions. Let me, however, beg such persons simply to ask themselves whether that comprehensive course of evangelical instruction, which, without neglecting any one part of Divine truth, insists chiefly, though not exclusively, on the doctrine of the cross, is not more evi-

dently conformable with the general tenor of Scripture than the partial and narrow system which they have been led to favour. I might be satisfied with this appeal. I think no one can soberly admit the plain meaning of the word of God, and long maintain the disproportionate and incoherent theology I have endeavoured to expose. But I would again entreat them to inquire whether, in every age of the church, the apostolic not excepted, there have not been some individuals who have stood on their narrow ground, and who springing up in the church, especially at the time of a revival of religion, have soon afterwards dwindled into their native insignificance? Nay, I would ask, does not the corruption of the human heart lead us to expect such innovations? I am sure almost every Epistle of St. Paul treats largely of deflections, on one side or the other, from the simplicity of the Gospel. But may I not, besides, confidently refer them to the best men whom the church has known in our own day, or in that of our fathers; to those whose labours have been most successful in the conversion of sinners, and who have themselves most adorned the name of Christ; as all taking, without exception, the broad and catholic ground of Christian instruction for which I have contended? May I not go further, and request the sincere inquirer after truth to compare the general effects of the one system of doctrine with those produced by the other, in the spirit and conduct of the mass of their respective adherents? I feel persuaded, that whoever candidly attends to these suggestions, will soon experience fresh views of truth opening on his mind. A conscientious and ardent Christian may easily be seduced for a time by a system which seems to promise greater spirituality, more love to Christ, and bolder acknowledgments of his grace—few young and affectionate hearts quite escape this snare—but as the character be-

comes more formed, the judgment better directed, the understanding more enriched with the various truths of Scripture, the experience of religion more enlarged by sorrow and conflict, and the observation on what passes amongst those who profess the Gospel more extensive and matured, such persons gradually return into the plain and simple path which the real church of God in every age has trodden. The crude produce of the early summer yields to the rich and mellowed fruit of autumn. May I indulge the hope that, under the blessing of God, this may be the case with some who may read these lines? The gradual, but sure, improvement consequent on such an amelioration, will best attest the value of the change. All the grand principles of religion will remain the same, but the new and wise use to which they will be applied, and the various other doctrines which will invigorate and direct them, will add stability and consistency to every thing pure and holy in the character, whilst they tend to correct what is amiss, and supply what is defective. Every truth will assume a better tone, because it will be considered in a more just light. Something may at first be lost in sensible comfort, but this will be more than compensated by a growth in solid peace and joy. The love of Christ will be the prevailing principle of the conduct; and this will not be weakened, but increased, by the new motives which are given for its exercise, and the new topics on which it will operate. Instead of those fervid emotions in which their religion had too exclusively consisted, a real advance in all the parts of Christian knowledge, in faith, in love, and in holy obedience, will take place. Their former vanity or arrogance will be exchanged for child-like docility. Their general spirit towards others, will less resemble the warmth of a partisan, and partake more of genuine charity. Their usefulness in the world will be abundantly augmented by the

discovery of new fields for exertion, as well as by the application of new principles of conduct. They will not be perfect, but they will be, what they were not before, consistent, humble, advancing Christians. Their reliance on Divine grace will be a more pure and practical principle; and they will, ere long, look back on their former hasty judgment, and inaccurate notions, with the regret of one who was unhappily betrayed into an intemperance of which he did not know the evil, and who mistook the conclusions of human pride and infirmity, for the dictates of the unerring oracles of God. D. W.

To the Editor of the Christian Observer.

Aston-Sandford, Sept. 9, 1814.

THE very candid and respectful manner in which CLERICUS OXONIENSIS (in your Number for August, p. 483,) asks my *deliberate judgment*, on a subject in which he supposes two parts of my exposition to be irreconcilable, requires a frank and ingenuous reply.

In writing on so great a variety of subjects as a comment on the Scriptures necessarily involves, it would not be at all wonderful, if, in subordinate matters, real inconsistencies of one part with another should be discovered; for the mind cannot keep the whole in view at once. In many things of this kind I must crave the candour of the reader: but I shall, while I am here, be thankful to have such inaccuracies pointed out to me, that I may acknowledge and rectify them.

In the present instance, I do not perceive any thing, in either of the passages referred to, which is contrary to my present views. In the latter quotation, the *actual state of things*, among adults, in the visible church, at present, and in most of the preceding ages, is intended: and it appears to be a matter beyond doubt, that a vast majority live and die strangers to true repentance, conversion, and saving faith in

the Son of God: they must then perish, and God will assuredly be righteous in their condemnation. But if the case be thus, in respect of professed Christians, what is it in respect of Mohammedans and idolaters? What, among the present race of Jews? Nay, among the Israelites before the coming of Christ?—Of ancient Jews there was, and of Christians there is, “a remnant according to the election of grace;” but this is not said of the others. This, then, is my *deliberate judgment*, in respect of the latter quotation.

In respect of the former quotation, I did not mean to establish any decided opinion; but merely to give an intimation, that we may *probably* find our conjectures erroneous, as to the *supposed vast majority* of those who perish, through all ages and nations.

Perhaps *possibly* might have been more proper than *probably*: yet there appears to my mind a *probability*, that as to a *vast majority* of those who perish, men’s conjectures may be found erroneous. In the first place, God has not been pleased to inform us, what is the condition of those who die before they “can discern between their right hand and their left.” (Jon. iv. 11.) It is generally admitted, that the infant offspring of true believers, who die before the commission of actual sin, are saved. Some would, however, make a distinction between such as are baptized and such as are not: but this is wholly without ground in Scripture, unless baptism be regeneration, or so connected with it that no *unbaptized* person is *regenerated* or can be. It would exclude a large proportion of the children of believers, who die unbaptized, as of old many infants in Israel died uncircumcised. And the most unfeeling Supralapsarian never ventured on so dire an opinion, as to consign *all* the unbaptized infants, in every age and nation, to eternal misery.

I do not propose it as an article of faith; for it is not expressly revealed

(though it appears to be favoured in Scripture), that as infants, without actual transgression, are involved in the ruin of our race by the first Adam, so infants, as such, dying before actual transgression, before they are capable of knowing right from wrong, are, without personal repentance and faith, but not without regeneration, made partakers of the salvation of the second Adam. This I had in view, as one supposition, when I wrote the passage in question. I do not say, “It is so;” but, “Probably it may be so.”—And when we consider what a large proportion of the human race, in every age and nation, die in infancy, it appears to me a cheering thought; and vastly alters the result which would arise from the actual state of adults, even in Christian countries, in every generation hitherto.

But besides this, I look forward to a Millennium, very speedily approaching; when “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” And though I dare not, as some have done, venture on computations; yet being fully convinced, that if wars, oppressions, licentiousness, and intemperance, with other vices, were universally shunned, and every restriction taken off from holy matrimony, the blessing pronounced, not only on Adam and Eve before the fall, but on the sons of Noah after the flood—“Be fruitful, and multiply, and replenish the earth”—would speedily follow. Being also decidedly of opinion, that, when swords shall universally be exchanged for ploughshares, and the culture of the earth become man’s grand employment, the best cultivated countries will be rendered far more productive; and forests, deserts, marshes, and nearly the whole of the dry ground on the globe, be rendered subservient to the maintenance of man, and vastly less of it wasted in luxuries, and needless indulgence; I can conceive of more inhabitants

living on earth, during the thousand years of the general prevalence of true religion, than in two, or three, or more thousands of the preceding years; especially when, both at the creation and after the flood, a long time must have past before the earth was replenished. Nor does it seem to me improbable, that God in those favoured days may render the earth vastly more fertile than it is at this day—as Canaan was vastly more fertile, when given to Israel, than at present. So that the numbers which may be saved during these glorious times may counterbalance the numbers, who have hitherto gone the broad road; and with saved infants, prevent a vast majority of those who perish; nay, possibly render the saved the majority.—These are my views, and hopes, and anticipations, rather than my *decided judgment*; which must be restrained to things *expressly revealed*. If not, strictly speaking, *scriptural*, they are not *anti-scriptural*; as many suppositions on this subject are. God is Love: and he does “all to the praise of the glory of his grace.”

I am, yours, &c.

THOMAS SCOTT.

To the Editor of the Christian Observer.

Holwell, 9 August, 1814.

PERMIT me to insert in your valuable publication a few observations on the omission in the Arabic Bible, of the word “men-stealers,” 1 Tim. i. 10, in addition to those already made by your correspondents T. S. and the very learned Dr. Macbride. The omission, singular as it is, is neither noticed by Bp. Walton nor Griesbach. Mill has noticed the omission, but from an oversight has referred it to the Syriac (deest Syr.) instead of to the Arabic. And this I think is certain from what he has written in the 162d page of his Prolegomena, where he informs his readers, that, in the collation of the Syriac, Persian, Arabic, and Æthiopic versions, he has made use of the Latin transla-

tions thereof in Walton's Polyglot;—yet no such omission as he has noticed is to be found in the Latin translation of the Syriac. It obtains only in the Latin translation of the Arabic.

The original meaning of *ανδραπατορεις* (“they who steal the children of freemen”), which, as the very learned Principal of Magdalen Hall informs us, is supported by the Copto-Arabic Lectionary, and the Arabic New Testament of Erpenius, is found also in the Peshito-Syriac Version, as follows:

וְלִגְנֵי בְנֵי חֲפָרָא

ולגנני בני חפרא

And against those who steal the children of free men.

And perhaps may be inferred from the Coptic Version. The Latin translation by Wilkins is “*deceptoribus hominum, liberatoribus*,” against circumventers of men, deliverers; which latter word makes no sense, and, as Wilkins remarks in the 36th page of his preface, is to be found neither in the original nor in any other version. On referring to Croze's Lexicon, abridged by Scholtz, and published by Woide, I found in page 83, that his MS. read “*reflicebol, flagiarii*,” men-stealers. So that I think it is probable, that some Coptic MSS. closely follow the Greek, and that others give the meaning more fully like the Syriac;—to which latter class the MS. of Wilkins may be referred on the supposition of some error in the scribe, who has mistaken the sense. Men-stealers were punished with death by the Jewish law, see Exod. xxi. 16, and Deut. xxiv. 7.

Whilst on the subject of oriental literature I would remark, that the venerable Bishop of St. David's might greatly facilitate and encourage the study of the Arabic language, by reprinting Erpenii Historia Josephi, which is now dear, and very scarce. And its importance to the English students would greatly

be increased, if the Bishop's Alphabet, with a concise Arabic grammar in English, were to be inserted instead of the Alphabet of Erpenius; if a literal English translation were to occupy the place of the interlinear Latin version; if Sales's translation were to be used, instead of the two others given by Erpenius; and if the substance of the notes of Erpenius were clothed in an English dress, with a few additions to explain words difficult to beginners. A Vocabulary, Arabic and English, and the two Arabic Versions of the original Hebrew—one by Saadiah, the other published by Erpenius—would render the work very complete, and yet of no inconvenient size.

Your valuable correspondent Dr. Macbride would much oblige many of your readers, if he would insert a notice in your Literary Intelligence of any Oriental works that may be publishing under his inspection, or if he would occasionally favour us with the results of his researches in Biblical literature. The resident members of the University of Oxford, who wish to acquire a knowledge of Arabic, cannot do better than attend his lectures, to the utility of which I can bear honourable testimony.

I am, Sir,

Your obedient humble servant,

J. N. C.

FAMILY SERMONS. No. LXX.

Psalm cxix. 59. *I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.*

Two things are implied in these words; the Psalmist's *determination* to turn his feet unto God's testimonies, and the *readiness* with which he would execute his purpose.

1. The Psalmist had thought on his ways, and had discovered many of them to be wrong; and he now determines, by the grace of God, to walk no longer as he had done. But

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though the Psalmist thus discovered much in his ways which needed to be reformed, it was probably not the first time he had begun to seek after God and to serve him. But aware that a close search, even by the best of men, into their conduct, its motives, principles, and end, would discover to them much that was amiss, he had felt it his duty to engage in this salutary work of self-examination. Now it is this consciousness of defect which is the very beginning of improvement. If a man be perfectly satisfied with himself, or even if, knowing that there is much amiss in him, he is nevertheless easy under that conviction, he seems to be shut out from the hope of improvement. On the contrary, the true servants of God, like the Psalmist, are pained by the sense of their sins, and are earnestly desirous of deliverance from them. They not only perceive that they have done amiss, but they search into the causes of their misconduct; they consider how they may amend their ways, and are determined, by God's help, to turn their feet unto his testimonies.

In making this determination, however, we must be careful not to do it *in our own strength*. Young persons, who have little knowledge of themselves, are apt to be rash in forming resolutions, as if to resolve were to perform. Man is so corrupt a creature, that his very determination to sin no more, seems to savour of presumption, and at least to argue great ignorance of his own heart. Our resolutions are to be made under a deep consciousness of our own inability to fulfil them, unless as we are aided by Divine grace; rather as solemn declarations of what we are bound to do, than as absolute promises of what we will do; rather as subjects for future prayer, than as engagements certainly to be fulfilled. In the great work of reformation, we succeed just so far as we implore and engage the help of God. Not one evil habit can we overcome without the power of the Spirit of Christ working in us.

But the way in which Christ communicates his aid, is, by discovering to us our sins, humbling us on account of them, and enabling us to strive against them. To him then must our hope be directed who died to purify to himself a peculiar people zealous of good works; even to him, who, seated in heaven, rules over the church, and sends thence to all his true servants, the effectual aid of his Spirit. If we trust to his power and grace, we may, notwithstanding our own natural weakness, confidently expect that we shall be made more than conquerors over every sin. For then we shall be clothed with the whole armour of God; we shall fight under his banner, and have him on our side; and with such aid we may be assured of final victory.

But I proceed to explain the nature of the determination itself; "I turned my feet unto thy testimonies."—This implies, that the statutes of God shall be henceforth the rule of our life, and that we will in all things conform to their injunctions. Nothing, indeed, can be more reasonable than this. Has not the Lord of heaven and earth a clear right to direct his creatures, and to prescribe laws for their conduct? Is it not fit that we should be guided by his wisdom who is the wisest of beings; that we should follow his instructions who is the best and kindest of parents, and intends only our good by all he enjoins? What motive besides can he have for giving us his precepts? Our righteousness extends not to him, nor does he need our services. He could at once create myriads of creatures far superior to man in their faculties, who should serve him perfectly, and love him supremely. O let us be persuaded of this, that it is the highest glory and happiness of man to worship and obey God. Let us impress this truth on our minds, that there is no true wisdom, no lasting peace, no real comfort but in keeping God's commandments. If we were masters of all science; were

loaded with wealth; were esteemed, and loved, and admired by our fellow-creatures, still, without the favour of God we should be objects of pity, poor miserable creatures. But if we are the sons of God, adopted into his family, walking under the guidance of his word and Spirit, then, though destitute of every thing the world can give, we shall be truly blessed.

Are we then resolved by the grace of God to serve him? Can we adopt the sentiments of the Psalmist and say, "I will turn my feet to thy testimonies?"—Let us proceed to trace out the duty which is implied in these words.

"The testimonies of the Lord" are very extensive. They relate to every part of our conduct and conversation; to all our actions, words, and thoughts. They point out our duty, not only in public, but in private, when no eye but that of God is upon us; our duty to God and man; to our families, relatives, friends, and acquaintance; to the stranger and fatherless; the widow and orphan; the sick and distressed. They prescribe to us the management of our time, our money, our influence, our authority. They follow us into every state of life, as masters, and servants; as husbands, and wives; as poor, and as rich. They extend to the deepest recesses of the heart, and tell us what ought to be found there; what our secret wishes and desires must be, and what they must not be. In short, there can be no moment, nor can we be placed in any circumstances, in which they ought not to direct, control, and influence our conduct.

Now are we willing to be thus directed and controlled? Shall we not feel it a hardship to have our liberty thus abridged? Can we, in this view of the extent of the commandment, not only say with the Psalmist, "The law of the Lord is perfect, converting the soul; the judgments of the Lord are true and righteous altogether;" but add with him, "More to be desired are they

than gold, yea than much fine gold, sweeter also than honey and the honeycomb?" If this be the sincere language of our hearts, we may proceed with advantage to a more particular consideration of the subject.

If we really resolve to turn our feet to the testimonies of the Lord, we must live a different kind of life from the world around us. Our object must not be merely to make our circumstances as comfortable as we can in the present life, but to glorify our God, and to shew forth by our life and conversation, the praises of him who hath called us out of darkness into his marvellous light. The world lieth in wickedness now, as in the days of St. John, and the servants of Christ must still be a peculiar people; they must be new creatures in Christ Jesus. We must, therefore, not be vain, foolish, frivolous, selfish, idle, lovers of pleasure, or worldly, like many around us. We must study to spend our time profitably; to live to God, and fulfil his will in all we do; and to be contented in every station. We must daily examine our hearts, and try our conduct by the rules of the Gospel, labouring in all things to approve ourselves to God, and to follow the example of our Lord and Saviour.

Add to this, that if we truly turn our feet to God's testimonies, we must take up our cross and deny ourselves. Let us not imagine that the Christian life is a life of ease. Far from it. A Christian is one who declares war against affections and passions the dearest to man. He is to mortify the pride of his heart, which is ever seeking self-exaltation; the conceit of his talents or importance; his envy of others; the anger which is apt to rise on any fancied provocation; the love of ease, which is continually craving indulgence, and tempting us to decline the active discharge of present duty. He wages war against himself and against the world, and many and severe are his conflicts. His evil

tempers will rise up, and will be the more violent for being thwarted; so that it is with reason his life is termed a warfare, and he is exhorted to fight the good fight of faith.

And now, after this representation, are we still determined to turn our feet to God's testimonies? Are we seriously resolved to live a new life according to God's precepts, taking our estimate of Christianity not from the world, or even the practice of persons reputed to be religious, but from the pure word of God? Are we regardless what this may cost us? Can we encounter obloquy and shame, or worldly loss in this pursuit? If such be our resolution, may God hear our vows, and give us his blessing! May he be with us, and strengthen and support us, that we may not faint in our course, nor turn back on account of its difficulties! May he conduct us safely through every danger, and give us at length an abundant entrance into his kingdom of glory!

II. And to strengthen these holy purposes, let us consider the necessity of carrying them *speedily* into effect, according to the Psalmist's example: "I made haste, and delayed not to keep thy commandments."—If all who had good desires and intentions were admitted into heaven, few would be excluded; but the turning point is not what have been our desires and purposes, but how these have been fulfilled. And in this it is highly important that we admit no delay; as I shall now proceed to show, by several considerations.

1. Our good desires, if not carried into immediate effect, are apt to grow languid and fail. Now, perhaps, we may be deeply impressed with a sense of our past sins; our minds are disentangled from the world, and in a serious frame. Every thing, therefore, is now favourable. But soon we shall have lost our present feelings; they cannot be expected to remain always: indeed, it is a law of our nature,

that impressions made on the mind should daily become weaker; if, therefore, we seize not the present moment, we cannot rely on being equally disposed to good at another time. The deceitfulness of the heart, indeed, is ever ready to plead, that a more convenient season will arrive:—Our plans of reformation are not yet matured; we have some urgent concerns to attend to at present; soon we shall have more leisure, and fewer hindrances.—Thus did those reason who have already perished through self-deceit. They did not refuse to serve God; nay, they were resolved to serve him; but still there were particular obstacles in the way just at that time. Oh! give not credit to these ruinous suggestions. Be assured, there never will be a more favourable opportunity than the present. If you neglect to seize it, it shews an unsoundness of heart which promises no good result.

2. But besides this, we cannot be certain that another opportunity of repentance will be allowed us. May not this be the last time we shall be thus addressed? Life is too short to admit of trifling, and its uncertainty too great to justify a moment's delay. We may loiter, but time will speed its flight. Satan will not be inactive in carrying on his work; and God will not be trifled with. We can all remember many of our friends and acquaintance as young, as strong, as healthy as ourselves, who now are laid in the grave. And how soon may it be the turn of those who are now young, and gay, and thoughtless, who have never felt a day's pain and are exulting in their health and strength; or of those whose worldly cares are now so many and urgent as to leave not one thought for God and eternity! Could we see the register of Fate, might not some even of ourselves turn pale, to find our names inscribed on some of its first lines? Oh, then, let us be entreated to make haste, and not delay to keep God's commandments!

3. Another reason for not delay-

ing this great work, may be drawn from the majesty and greatness of God. When he calls, ought we to trifle? Shall he invite us, and we decline the invitation till a more convenient time? Shall we thus treat the Almighty, when addressing us on a subject involving our eternal happiness? Oh, let us not make such a return to God for his goodness, lest, wearied by our neglect, he should at length turn a deaf ear to all our calls.

4. But lastly, let us be induced by all the goodness and mercy of the Saviour, to admit of no delay. Shall the Son of God come down from heaven, and suffer a cruel death on the cross for our sakes; and when he offers us pardon and eternal life, shall we trifle with him? In what an affecting manner is he represented as urging us to pursue our true happiness! "Behold, I stand at the door and knock." I stand in a lowly waiting posture, praying for admittance; "if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." What blessings await those who open their hearts at the call of Christ, and receive him! By all these blessings, let us be persuaded no longer to trifle. Now is his love offered to us, but soon it will be offered no more.

It remains with us now, seriously to lay these things to heart. Assured that we can be happy only in the knowledge and love of Jesus Christ, I earnestly commend you to him, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified by faith which is in Christ Jesus. Blessed are those who enjoy his presence, and are partakers of his grace. What though they may endure many trials; if God be with them, they will have no cause to repine. What though they be poor and needy; if God give to them the true riches, they will want no really good thing. What though they should be deprived of their dearest friends;

God from his own fulness can abundantly make up to them all their losses. What though they should soon be stretched upon a dying bed, if they have Christ for their Redeemer, and God for their Father, it will be to them a scene of joy and triumph. Let us think of these things. Let us know the day of our visitation. Let us listen to the awful warning of the fleeting time, and to the still more awful voice of Christ, telling us, "Be ye also ready; for in such an hour as ye think not of, the Son of Man

cometh." And let us reflect how blessed those servants will be, who, when he cometh, are found doing his will. Let us, then, rouse from our spritual slumber, and no longer delay to keep God's commandments. "The night is far spent, the day is at hand, let us, therefore, cast off the works of darkness, and put on the armour of light." "Now is the accepted time, now is the day of salvation." And if we neglect it, "God may swear in his wrath, that we shall never enter into his rest."

MISCELLANEOUS.

To the Editor of the Christian Observer.

If it may be permitted an occasional reader and admirer of your miscellany, to occupy a small portion of that valuable work, I would respectfully engage a few pages in the cause of truth, and in just defence of the absent. These two objects we know to be worthy the Christian profession, and as such, will obtain, I trust, the countenance of the Christian Observer.

I am excited to take up my pen and address you, in the behalf of the British ladies in our Indo-British possessions; who, with two single exceptions, are placed in a very degraded point of view by *Maria Graham*, in her "Journal of a Residence in India." Were that work less likely to attract attention, yours would not be drawn to it by me on the present occasion; but it will meet with much attention, both here and in India; and I regret the painful impression which will be made on the minds of her readers in that community, on which she has passed a sentence no less unjust than it is precipitate.

The celebrated Eliza Draper, in one of her published letters to a female friend in England, gives an attractive decision on the question

before us, in stating the great advantages which European females possess in India for self-improvement: her sentence is a judgment of charity, and although she may give no instance in point, yet her inference is clearly a true one. The greater bulk of the ladies in India obtain more domestic privacy and leisure than any class of female society do at home. Admit, then, but that they carry out a *mind* from this country, and that mind will improve under circumstances so favourable to improvement. Maria Graham, then, should apply her lash at an earlier period, even before her fair friends ascend the lofty bark which is to convey them to our Indian coasts; for it is to be implied, that those females whom she found frivolous, inane, and selfish there, were such on their native soil, and would still be such, though India were never made to bear the stigma of their characters, which were transplanted thither equally with their persons.

But do *only such characters* deliver England of themselves, and burden India with the useless incumbrance? I was in India for a period of several years prior to the hasty visit made there by the fair authoress, and felt continually impressed with the just-

ness and acuteness of Eliza Draper's opinion, as it stands opposed to Maria Graham; nor have I any reason to think the British ladies there have since forfeited the favourable judgment passed so long ago upon them. My own opinion of my countrywomen there, is enhanced by late intelligence; of more private, indeed, but not less authentic value, than the testimony of the above two ladies. I have been permitted the exalted satisfaction of perusing, in an unpublished correspondence from India, proofs of the highest species of female character in full exercise, in those distant regions; and it is remarkable that the correspondence alluded to must have been written at nearly the same period, and relating to the same spots, which Maria Graham visited. The letters that I have had the privilege of perusing, impart, with the utmost simplicity, facts which the fair authoress never dreamt were passing around her, amid those characters, whom, by one bold stroke of her pencil, she lays, all alike, (save "Mrs. A." and "Mrs. M."), under the influence of vapidty on their couches, sleeping over novels, or rising but to pursue objects of similar moment. But, in *private correspondence*, I read of pursuits rarely in request among ladies even at home. A sister superintends her brother's Latin studies; a wife improves her leisure, in assisting her husband in important and learned pursuits. One writes: "I read Hebrew and Syriac daily, cut out garments, for the poor children to make for their families, and apply to the language of the natives that I may be qualified to educate some of their little girls." One mistress of a family studies the languages of the country purposely to instruct the native Christian women in Christian morality, as inculcated in the Christian Scriptures; another, not only offers up the sacrifice of her valuable time and talents on the altar of benevolence, to bestow daily instruction on the children of the European

soldiery, but also improves her "remnants of time," in composing most elegant and exemplary little tales for her young pupils. I am happy to learn, that one of her beautiful stories has made its way to England, where "*Little Henry and his Bearer*" will, I am persuaded, find many delighted readers of every age.

It is to be lamented, that Maria Graham was enveloped in a certain halo, which, by its brightness, of whatever nature, so completely dazzled her, that she could not see into the retired spots where merit loves to hide. It is true, she did not explore India's coasts for the purpose of developing British merit in her own sex, but with a bandage placed by rank and fashion over her eyes. But she ought not then to have written as if, in this particular also, as well as in so many others, she had explored the truth to the utmost. Hannah More, another British worthy of the softer sex, has I think, the remark, that the most valuable characters are not those which are placed most in the front of society; the contrary, indeed, as a general position, may be affirmed. Had Maria Graham, therefore, sought for jewels of her own sex and nation in India, she would have found them of the first water, and would have recorded not a single gem or two; but many a bright example would have cast a lustre over her pages, which now present us with only "darkness visible."

She tells us of a reading friend; but with a happier lot, she might have dwelt on *circles of friends*, moving in superior, though retired lines of society, who meet at each other's houses almost nightly, for the purposes of *literary enjoyment*; where, while the ladies (will any of Maria Graham's readers suspect it?) dedicate their needles to some benevolent purpose of industry, to benefit the poor; the gentlemen, in turn, take up the instructive or amusive page, and with intervening chat illustrative, beguile the time; the readers too—Why—they not unsel-

dom are even from among the *Civil Servants*—whom Maria has classified and disposed of with no less sweeping facility, and little more charity, than she did her own sex! In such circles has “The Christian Observer” been made vocal, and in such no doubt Maria Graham has ere this told her tale—to the *general amusement!*

As I retain a most affectionate remembrance of India, I cannot help feeling just alarm lest the influence of Maria Graham’s opinion should make the worthy of her sex shrink from venturing to our Eastern hemisphere, while those of a contrary stamp shall deceive themselves, and think that in India they shall be embosomed in a home! But let the good proceed thither with a holy boldness, and fear not but that they shall find their value estimated and enhanced there—where their mental and spiritual graces shall be kept in full exercise; where their example and countenance will, as their Divine Master’s talents, be improved tenfold, in the promotion of their fellow-creatures’ temporal and eternal advantage. Britain has received much: let her freely give of the good that has been freely bestowed upon her, that she may receive more abundantly. Her Bible Societies and her Missionary Societies do much to preserve her a city set on an hill; but one thing is lacking,—let her pour forth of her overflowing *Christian society*, not Missionaries only, as labourers in the harvest, but her daughters, her wives, her sisters, and mothers; let them also go forth and follow in the holy track and glean after the reapers.

In my humble opinion, founded upon opportunities of personal observation, amiable female characters among the British peculiarly impress the minds of the natives of India with high respect towards our nation; for, to all that is praiseworthy and superior in the other sex, they are prepared to impute more or less sinister motives. They do, indeed,

perceive that European gentlemen possess more persevering purpose and activity of mind than themselves; but they will suspect that some latent self-interest must sway their most laudable conduct. Not, alas! being capacitated to trace the influence of pure religion, they naturally suppose, that love of money, or fear of punishment, are, in the minds of our countrymen, the two master impulses which stimulate to good or restrain from evil. But, to purity and excellence of conduct in our females, they can impute no such motives. Ladies are engaged in no money transactions; and, however they may act, no “suspension from the service;” no reprimand of Government, or “John Company,” hangs in terrorem over them. Even are they uninfluenced by all degrading fear of their own husbands! How, then, do the wondering natives see them use their Christian liberty, and not abuse it? It is in a manner which impresses them with some perception of the TRUTH.

Nemy Churn Mullick, an opulent and intelligent Hindoo, was fond of observing the domestic habits of Europeans. In a family where he had easy access, he frequently made his way to the morning work-table, where he seemed to contemplate with silent gratification, the useful employments of the cheerful party: “I always find English ladies doing something,” he would say, “and they are always in good temper.” Even this slight remark, must have led his mind far into a comparison, between native and European families, in favour of the latter.

The native perceives that the English wife is no slave to her husband, but that she is his *best friend*; one who maintains his honour in the family, by her just and impartial sway at the head of his domestic affairs. To such a character, what native dares breathe the proffer of a bribe, to induce her to tempt her husband to forget his integrity? The English wife is not shut up amid a

crowd of sycophant dependants, to plot for or against her husband; her conduct is at all times open to inspection; nor can the most scrutinizing or suspicious among the natives, detect her to be other in her husband's absence, than she is in his presence. The native knows the Christian mother is occupied with her children: her patience with them; her watchfulness to restrain from evil, and stimulate to good; her instruction of their minds; and her spontaneous preference at all times of their society, to the selfish pursuit of frivolous amusements; are facts which speak to the consciences of the natives, and extort that respect for the British wife and mother which they never feel for their own.

Observe that British female, the maternal guardian of the numerous and interesting group which surrounds her. *She was invited to meet Maria Graham*, and spend her evening among the great, the fashionable and the intelligent, in all the blaze of dress and splendour; but—her apology is sent.—“she is pre-engaged;” yes,

“The hen, who, from the chilly air,
With pious wing protects her care;
And every fowl that flies at large,
Instructs her in a parent's charge.”

Therefore she abandons not her children to mercenary protection and unprincipled influence, but quietly stays at home, and when she has enjoyed a long evening in assisting to develop the latent mind, and has committed her young ones to their innocent slumbers, she, blessed in feeling herself surrounded by them and their guardian angels, calmly opens the instructive page for her own information, or takes up her pen to simplify and polish her own ideas.

Mark Eliza: where is she pressing with so lively step, her countenance all radiant with cheerful benevolence? Are the sons and daughters of gayety awaiting her arrival? Ah no: far different occupation lies before her; she hastens to the house of mourn-

ing; she administers the cordial to the sinking mother; she watches over the bereaved children; she instructs the ignorant; she works with her hands for the helpless. This, to her, is the way of pleasantness, and the path of peace; for this, she absents herself from the comforts of her own abode, and even denies herself midnight repose, that she may tend the sick and the afflicted.

See Carlina, child of misfortune, nursed in the lap of adversity. Her parents moved in the first circle of British rank in India; but she is *unknown* to them that have followed, and has depended on the countenance of benevolent strangers. Her merits have made her friends; but does she eat the bread of selfish idleness? Let the rising youth of six families answer for her: to them she dedicates the valuable mornings of her days, attracts with elegant assiduity and winning sway to the superior pursuits of pious and cultivated minds; and having thus given up to the sweet toil of gratitude the better half of every day, does the remainder resign her to the couch and novel? No! No! That portion of her time which she reserves exclusively to herself, is enriched by the further pursuit of information, whether ancient or modern, moral or philosophical, by which she cultivates and enriches her own stores for the ultimate benefit of the inquiring circle who will again surround her in the morning. Neither are her evenings delivered up to frivolity and fashion; when the elegantly useful needle has done its appointed task, and the lively hum of well-informed conversation is hushed, and the temperate hour of rest calls on the friendly group to separate, then will Carlina avail herself of the superior advantages India offers (when evening mist and sluggish vapours have dispersed) for contemplating heaven's vault, and with scientific eye and directing finger, explore the varied constella-

tions. To this delightful pursuit every hour of the night has been in turn devoted: to watch the emergence of the fervid Centaur, or the vivid Southern Cross, is, with her, sufficient motive to start from the pillow, attracted to the interesting view.

Look where, by the aid of that long train of light issuing from the splendid dome, where magnificent hospitality entertains Maria Graham—Fidelia winds her anxious way to the solitary native hut, in which lies languishing the faithful convert from Gentoo superstitions, who has been taught by the God of mercies to call, in the day of trouble, on his well-beloved Son, the appointed Great Physician both of soul and body. Fidelia stands by her sister believer, and has her own faith strengthened, on perceiving the fast departing spirit clearly renouncing all false gods, "looking unto Jesus." "Peace be with Amunderanee, my sister in the faith." "May I die the death of the righteous, and my last end be like theirs!"

Turn to Amelia: behold her estimating her exalted station only by the superior usefulness it enables her to exert; observe her forgetting her own domestic sorrows in alleviating the woes within reach of her Christian sympathy. Hence she has drawn around her that afflicted family; into her elegant abode she receives the sick; she anxiously attends the dying father; she mourns with them that mourn; she clothes those orphans; she prays for and with the widow; her time, her talents, her possessions, are dedicated to Him who graciously takes note of even a cup of cold water given to a little one in the name of a disciple; and will render to the donor a disciple's reward.

Materna, carried at an early age from England, and, with no advantages for her own education, has successfully attended to self-improvement, that she might become qualified to cultivate the talents of her daughter; a daughter, whose varied

and valuable acquirements would reflect honour on parents and connections even in this distinguished country, where every help for education abounds;* but her solid attainments have matured under the sole auspices of a self-educated mother, in that country where Maria Graham hopelessly, and too indiscriminately, consigns the British female mind and propensities to apathy and selfishness!

I here will close, and shall be happy if any line of this paper may induce the admirers of Maria Graham's Journal to suspend their judgment on her testimony, respecting the British ladies in India. I do not contend that the fair authoress has not portrayed faithfully those who have sat to her pencil: I lament the exact similitude, but also regret she enjoyed no opportunity of delineating the far-different characters whose moral portraits I have faintly sketched, and to whom her powerful pencil would have rendered ample justice. Some individuals I allude to have passed under her eye in India, but the veil of retired merit was impervious to cursory observation; so we have lost the benefit of remarks, which might happily have stimulated her fellow-countrywomen, possessing superior talents and merit, to join a community where their value would be so fully appreciated. Her benevolent mind, which seems drawn out with peculiar interest in behalf of the natives, would have exulted in at least one opportunity of recording, for our admiration, the conduct of a lovely British female, who, necessitated to go to sea for the benefit of her own health, scrupled not, in the cause of benevolence and piety, to approach, supported by her husband, the pillow of the sick Las-

* *Elizabeth of India* may be justly named together with *England's Elizabeth Smith*: their mental and moral graces bear a similar stamp. The young person here mentioned, has studied French, Italian, Latin, Hebrew, Syriac, besides more than one of the languages of India, her native country though her parents are English; nor has she ever breathed a purer air.

cars on the deck of an Indiaman; to speak to them, in the spirit of the good Samaritan, comfort in their native tongue; to take the address of their families whom they had left behind; and to console the dying with sincere assurances, that their bereaved orphans should be sought out, and receive succour on her return to shore. Could this Christian philanthropy be misunderstood by the native bystanders of the crew? They would well know to what religion to impute such an effect, and would with characteristic calm simplicity, assert (as they have done in similar instances,) that she paid them this attention "*because God Almighty had sent her to help them.*"

I must now make my retreat, in offering you my best thanks for this indulgence to

A COUNTRY READER.

P. S. In the above address to the Christian Observer, perhaps I ought to have specified more distinctly, that our pious fellow-countrywomen destined for India, and who, endued with cultivated minds, and well directed judgment, feel their hearts burn within them to serve God in a sphere of super-eminent usefulness, need not to fear that they are going where they must hide their Lord's talent. In every part of Anglo-India, they have but to put the question in fervent sincerity, "For what good work can I be useful? Here I am, what is there for me to do?" and immediately will they find themselves directed wherein they may assist many an invaluable character of their sex and nation, who have set themselves to "make straight in the desert a high way;" as witness the further testimony of the private correspondence before alluded to:—
 " * * Lady — makes herself much beloved and respected for countenancing good; she lately sent 25*l.* for Mrs. —'s schools, who has instituted both a native and an English one. At —, Helen has established two or three of the former, and

Julia assists her. We have one for the half-cast descendants of the drummers, who are taught English, and have likewise an equal number of Christian origin, many of the inhabitants here being Roman Catholics. Some of these are more advanced, and are taught English, on the Madras asylum plan, to capacitate them hereafter for moral and religious usefulness—for rendering assistance in translating or printing the Scriptures for these countries, &c. I have been trying feebly what I could do, and have learnt the language to qualify me for teaching any native girls that might come; and some soldiers' daughters attend every day, who are taught in English; and had Mrs H. been spared, how eminent would she have been in this vineyard—but she was a full corn in the ear."

To the Editor of the Christian Observer.

AMONG your various correspondents, there are some, I observe, who address themselves to you, not for the purpose of communicating information to others, but to request for themselves a solution of their own doubts and difficulties. This is my case: having no great predilection for religious controversies, and indeed no time for them, it has hitherto been sufficient for me, that whenever I have brought the Articles and Homilies of the Established Church to the test of the Bible, I have found them to be in the fullest sense scriptural. Thus circumstanced, I had no inquiries to make; my own principles were settled, and I was not called upon to investigate the opinions of others.

But a new state of things has arisen, from the increased and increasing activity of the Society for promoting Christian Knowledge, and from the institution of the Bible Society, and of that for distributing Prayer-books and Homilies among the people. These different societies press themselves upon the

attention of every churchman not wholly indifferent to the interests of religion. He is invited to give them his support, and the invitation is alluring; but before he can conscientiously obey the call, he is, I apprehend, bound to inquire how far they may, or may not, be capable of an application injurious to the principles of the Established Church.

The objections urged against the Bible Society by Dr. Marsh and its other opponents, have, I must acknowledge, led me to make this reflection; for, however their arguments may fail to make good the position, that the mere distribution of the sacred Scriptures, without note or comment, is calculated to endanger the Establishment, yet there is enough in their observations to shew, that it is clearly the duty of every conscientious member of the Church of England to inquire into the probable and even possible tendency of every society, acting upon a large scale, of which he is requested to become a member.

As a subscriber to the Bible Society, I consider, that whatever may be the peculiar bias of any of its members, I have this guarantee, that I am before-hand aware of the principles of the book itself, and can, therefore, without difficulty, judge whether good or evil to the Establishment is likely to result from its more extended circulation. The two universities, acting under the authority of the state, print these same Bibles for the use of all his Majesty's subjects, and suffer them to find their way into the different booksellers' shops without first uniting or binding them up with our excellent liturgy, without any restriction as to the persons by whom they shall be sold, or the mode in which they shall be distributed. The intervention of the Bible Society has the effect of increasing the demand for the Bibles destined to be thus unreservedly circulated, and of diminishing the price to the purchaser; producing, in my view of

the subject, a result much the same as if more booksellers' shops were opened, and the duties upon paper taken off; neither of which operations would, I presume, lessen the attachment of churchmen to the liturgy, nor endanger the establishment. Supposing, therefore, the government and the universities to be right, I do not see that the Bible Society can be far wrong in giving effect to their intentions; and I have enrolled myself among its members, with the confidence of a man who knows before he gives it, to what purposes his contribution *must be* applied.

The same confidence will, I find, accompany me as a member of the Prayer-book and Homily Society; because its objects and its movements are in the same manner limited and defined. Heresiarchs, who, as is well observed in one of your Numbers, "find it universally necessary to support *their* views of scriptural doctrine, by a large addition of appropriate tracts and miscoloured statements," are not likely to be found in a society which must immediately bring their churchmanship to the test. But, supposing any persons of that description to insinuate themselves among its members, they would be so completely fettered and bound down by the very constitution of the society, that even *they* must labour, and *labour solely*, in the beneficial work of counteracting their own dogmas, by circulating the authorized formularies of the church.

These securities appear to me so simple and satisfactory, that I have been unable to contemplate, without surprise and pain, the conduct of persons calling themselves friends to the Establishment, who have shewn an anxiety to cry down these two societies; the one exclusively occupied in distributing that Bible from whence the religious principles of the Fathers of our Reformed Church were derived; the other, in circulating the authorized

formularies in which those principles were by them recorded and set forth, for the instruction of the people.

My attention, however, sir, has been recently called by some neighbours of mine, for whose religious principles I entertain a high degree of respect, to a district society of which they are members, in aid of the Society in London for promoting Christian Knowledge. Living at a distance from the metropolis, I know little of the proceedings of that Society; but I observe, that it is strongly recommended in your publication, as meriting the contributions of your readers; and I find, upon inquiry, that the district associations in my own county are countenanced by persons of distinguished piety, and known to be well affected to the establishment.

Under these favourable impressions, I had actually set apart a sum of money for the purpose of uniting with my neighbours in giving aid to a society so powerfully recommended, when I was informed, by an extract from the Report of the Parent Society, that in the course of last year it had circulated no less than 488,710 small tracts, and upwards of 49,000 bound books of various descriptions. I own I was startled; I saw a mighty engine at work, and eagerly sought among its rules for those securities and limitations, without which it is obvious, that in improper hands, it might become a medium for circulating principles inconsistent with the Articles and Homilies of the Church. Indeed, among its regulations, inserted in your volume for 1812, there is one, which seems to imply that it is an institution *capable* of being perverted to the injury of the Establishment; for the admission of members is conducted upon a principle of selection and exclusion, in order, doubtless, to prevent the introduction of any persons whose sentiments are supposed to differ from those of the existing members

of the Society. There is, however, some hazard even in this, because the sentiments of a person so chosen may not always be fully ascertained, or he may change his opinions; but at all events, in leaving the selection of the books and tracts of the Society, to the discretion of a committee, an infallibility of judgment, at least an orthodoxy of opinion, is pre-supposed in that committee, which cannot always belong to an elective and fluctuating body. It is not enough to say, that the committee consists of members or ministers of the Church of England; or that all the books and tracts of the Society are written by members of the Establishment; because the distressing fact, that among churchmen there is great opposition of sentiment, is but too certain. I will not take upon myself to investigate the opinions of either party: it is enough for me to observe, that *both* cannot be orthodox, and that whenever that party which holds principles inconsistent with the doctrines of our Reformers shall gain a predominance in the Society for promoting Christian Knowledge, it may, by means of a majority in the managing body, keep the vantage ground, for a time at least, and inundate the country with publications calculated to spread the peculiar tenets of that majority, rather than those of the Church of England. Of the members who at present generally compose this body, I do not even know the names; nor have I ever, to my knowledge, seen any of their publications. But whatever present satisfaction and present security it might afford me to be informed, that of the 488,710 tracts mentioned in the Report, a large proportion consisted of selections from the Homilies and Articles of our Church, expressly circulated among the people to preserve their orthodoxy, that circumstance would not diminish my disquietude *prospectively*; because a few changes in the committee might bring in persons de-

sirous of withholding the Homilies from the people, in order to supply their place with tracts less adverse to their own views. In a body so fluctuating, *where* is the guarantee for perpetual orthodoxy of opinion, or even uniformity of sentiment? Does the ballot afford that guarantee? Have we not all seen a bishop, a member of the Society, unwittingly censuring, as Calvinistic and erroneous, a passage actually extracted from one of the Church Homilies? Doubtless, his lordship was not aware of this at the time he so expressed himself; but it is evident, that he *could not* so have stigmatised the quotation if he had entertained, upon that point of doctrine, the same opinion as the writer of the Homily whence it was taken. I am bound to suppose, that the venerable father of our church who wrote the Homily would not have been excluded from this society, if it had existed in his day; and yet, he would have been in great danger of circulating, under its sanction, tracts containing the same doctrine which he inculcates in the Homily, and of course, equally inconsistent with the opinions of the Right Rev. Prelate of our time. I need not, sir, multiply instances of this diversity of sentiment: stronger than this might easily have been selected; but the task is painful and somewhat invidious. The Society

for promoting Christian Knowledge which numbers among its members all the archbishops and bishops of England at least, gives, from that circumstance, to whatever is published in its name, a stamp of authority of no common influence upon the religion of the people. Here is the important point, and it presents matter for much reflection. I have said enough, perhaps, to justify me in anxiously wishing to be informed what are the securities this society holds out to preclude the possibility of its becoming, at one time or another, a medium for the dissemination of opinions not in unison with the doctrines of the established Church, as contained in its Articles and Homilies? If the securities are certain and sufficient, the society is eminently calculated for good, and ought to be supported; but if I am informed, that they are to be sought for only in the sentiments of the persons who take a lead in the committee at this or that particular time, I shall be of opinion that the securities are precarious and inadequate, and that some regulation obviating this objection should be introduced to obtain for the Society that universal patronage to which in all other respects, it appears to have so fair a claim.

I am, &c.
T.

REVIEW OF NEW PUBLICATIONS.

Does Faith ensure Good Works? An answer in the Negative. By the Rev. JAMES BERESFORD, Rector of Kibworth, Leicestershire: late Fellow of Merton College, Oxford. London: printed for J. Hatchard, Piccadilly. 1814.

THERE is a quaintness and an ambiguity, not to speak harshly, in the title of this pamphlet, which forbade us to enter upon the perusal with

cheerful expectations. If it be true in the general, that the opening sentences of a book of science will commonly enable a competent reader to decide, whether or not the author understand his subject, it would argue in us something worse than inexperience, to expect any luminous discussion in a work, bearing for its title, "Does Faith ensure Good Works? An Answer in the negative." Weakness and presumption

are not often so conspicuously blazoned on the ensign of a literary adventurer. But the duty of our office does not allow us to confine our attention to the able compositions of able men. The clumsy and imbecile attacks, even of such a writer as Mr. Beresford, when directed against the vital points of Christianity, ought to be exposed. It would have been well for this gentleman to have contented himself with his celebrity as the author of a well-known *jeu d'esprit*, entitled, "The Miseries of Human Life." How much soever serious and thinking men might lament the levity of spirit, and the inclination to buffoonery, which the Rector of Kibworth proclaimed in that silly compilation, they might still have conscientiously forborne the chastisement with which they are constrained to visit his theological essays. Nor will they deem it incumbent on them to touch with any peculiar tenderness, a disputant, who, notwithstanding his *professed* dislike to controversy, has not scrupled to adopt, in his rash intrusion on the field of battle, a petulant and insulting tone, which has been feebly answered by his achievements. From what camp this giant issues to defy the armies of the living God, we care not to conjecture; but it will appear, before we have advanced many steps to meet him, that his hostility is levelled at that venerable establishment of which he is an ordained minister, and at those momentous and salutary truths which, enshrined in our Articles, Homilies, and Liturgy, are at once the ornaments and bulwarks of the universal Protestant church.

Mr. Beresford begins with a charitable wish, that interpreters of Divine writ were united in their sentiments: a wish, in the which we can only concur by supposing the hopeless case, that Divine truth should have become the centre upon which all parties were balanced. And, indeed, till a wonderful change

shall be accomplished in the hearts and understandings of men, it were absurd to expect unanimity in truth, and foolish to desire it in error. It is gratefully to be ascribed to the providence of an all-wise Governor, that principles of discord are incessantly at work in the empire of falsehood and crime. The conflicting waves of passionate prejudices prevent such a mass of feculence from gathering upon the surface of revelation, as would conceal, even from ingenuous inquirers, the precious pearls repositied in its depths.

Our Author disclaims, at the outset, any intention to "accept assistance from the volumes of human controversy," or any other writings than the holy Scriptures themselves. Indeed, his composition affords no ground for apprehending that he is deeply versed in controversial theology. But he has done more than accept no aid from wiser and better men than himself; for he has boldly contradicted the express words in which the English Church professes her faith. Not only has he borrowed no weapons from the armoury of our venerable Reformers and Fathers, but he has even ventured to break a lance with that holy band of martyrs and confessors. We would, however, suggest to Mr. Beresford, that it is possible, although he has scrupulously shunned the volumes of sound divinity, for his mind to have been biassed by the opinions he has casually read or heard from others. Many a man pretends to have drawn from the Bible alone, and claims our ready assent to his deductions, without advertng to the possibility of their contracting much impurity and bitterness, in the course of transmittal through a prejudiced or vitiated medium.

Our author, like the artist in *Raselas*, after thus proudly waving his pinions, leaps from his stand, and in an instant drops into a lake. He immerses into a metaphysical quagmire, from whence we have vainly endeavoured to extricate him. In

order to satisfy the tender-hearted reader, that our failure fixes no slur on our humanity, we shall copy the fatal sentence from his pamphlet.

"It has been significantly—and in the intended sense of the expression, correctly—observed, that '*words are things*.' Under this conviction, I shall now apply myself to the examination of certain words, which, however they may be regarded by many as merely notional or opinionative, have been made contributory to real consequences, the most alarming that ever came from error." p. 6.

Impressed with the mysterious terrors of this representation, as it moved before us, like the fabled ghosts, in the majesty of darkness, we sat for a few minutes pondering, what frightful catastrophe might speedily result from *words notional and opinionative*. But having never been introduced to words of this kind, in the incomplete course of our logical studies, we were not a little bewildered by the expression. It occurred to us, however, that our distress might possibly be relieved by a recourse to some convertible terms; and, therefore, having turned over the pages of our dictionary for the words *notional* and *opinionative*, we found that Mr. Beresford's expression, displayed in synonymous terms, would run thus: "*words imaginary, or fond of preconceived opinions*." No light being obtained from this quarter, we might still have feared to perish in the dark; but in the hope that Mr. Beresford's bodings had proceeded from a sickly imagination, or some preconceived opinions, we went forwards with somewhat lighter hearts. But we do entreat Mr. Beresford, out of pity to homely understandings, to remember, in his future incursions upon the science of language, that, if "*words are things*," they partake of their mutability. Many words, in which few ideas were originally involved, gradually become more complex. They collect, in their currency through ages, new ideas, or even altogether lose their primary signification; and, sometimes, a generic word

will retain only one of its specific senses in common acceptance.

In p. 7, Mr. Beresford states his intention to ascertain the real nature of faith, or in his own expressive language, to make it "confess its own meaning, first, by the citation of certain remarkable passages in which it is found; and, secondly, by the apposite deduction of ether passages, which, taken in just and fair connection with the former, do virtually become its context."

Now, admitting, as we are ready to do, that an apposite collection of texts wherein the term *faith* is employed, taken along with their context, might develop its true meaning; we must contend, judging from the pamphlet before us, that Mr. Beresford has no talent whatever for this mode at least of disentangling knots of controversy. Among the bungling logicians, with whom it has been our misfortune to engage, Mr. Beresford, by his researches into the nature of *faith*, has gained an incontestable pre-eminence. Indeed, he seems commonly to forget his premises, before he has reached his conclusion. In the course of our Review, we shall fully authenticate this particular charge; and shall content ourselves at present, with producing such specimens as constitute a fair sample of Mr. Beresford's literary merits.

In order to prove that *faith* is not a *forcing instrument*, of which the subject is necessarily propelled to good works, he constructs the following perspicuous and irrefragable argument.—In one of his Epistles, the Apostle Paul writes, "Let us have *grace*." Elsewhere he observes; "By *grace* are ye saved, through *faith*." This *grace*, then, (says Mr. Beresford) is to be obtained by *faith*; and St. Paul's *injunction* to have *grace*, is constructively an *injunction* to have *faith*. "Now" (he adds), "what we are directed to have or procure can never be a pure gratuity from God." pp. 16, 17.—Did Jewish rabbi, or Catholic monk, ever pro-

duce such an instance of paralogy? It were idle to set about a serious refutation of these positions, which are grounded on an entire ignorance of the general meaning of the word *grace*—on a false interpretation of the expression, "Let us have grace," which means in the passage cited, "Let us have grateful hearts"—and on a total misunderstanding of the text, "By grace are ye saved, through faith."—Only let Mr. Beresford try his mode of reasoning with another collation of texts. We begin with one of his own premises; "Let us have *grace*." Now, in Rom. iii. 23, we read of being "justified *freely* by the *grace* of God, through the redemption that is in Christ Jesus." This grace, then, is to be obtained by the redemption that is in Christ Jesus. Therefore, we are constructively directed to have or procure the redemption that is in Christ Jesus; and, consequently, it is not a pure gratuity. But St. Paul asserts, that we are "justified *freely*." No way, then, remains of reconciling the Apostle with himself, but by concluding that we are *freely* and *not freely* justified at the same time.

Whatever defects there may be in our author's argumentative powers, he possesses, very eminently, some of the qualifications of a controversialist. He often surrounds himself with impenetrable darkness, and puts into the mouths of his adversaries unintelligible arguments, which he stoutly assails with unintelligible answers. He adopts the triumphant tone of an unconquerable champion, assuring his readers, that he is marching to the annihilation of the fugitive doctrines, which had been marshalled against him. Again: he asserts, in defiance of our Homilies and Liturgy, that a faith, unattended by good works, may yet be a true and saving faith; but then, he expunges this Antinomian heresy from a part of his impression, without any acknowledgment, and is thus prepared to wage war on either side. Nay,

more; it were vain to charge on Mr. Beresford any of his own tenets, for he can instantly point to its contradictory, in some page of the same book. For instance, in page 8, he roundly denies, that faith is such a belief in Christ, as absolutely necessitates the performance of religious and moral duties; but we find him positively asserting, in page 42, that "faith is utterly incompatible with disobedience to the positive commands, and departure from the imitable habits of its divine object." Again, in page 11, this gentleman denies, that all good works originate from faith; but so entirely has he changed his mind at page 33, as not to spare his former self the most contemptuous language. "Weak, indeed, must be the mind, and worse than weak," (we give his words accurately), "that would separate good works from that which is *their only lawful principle*" (meaning *faith*), "and their only certain guide." Our readers will compassionate us for having to cope with this ambidexter antagonist.

We have already wasted too much time on this heterodox jargon.—Were it deserving of a serious refutation, it might be necessary to begin with the different kinds of faith, as they are commonly distinguished by theologians. But whatever defect of information Mr. Beresford has shewn upon this subject, it is plainly his intention to treat only of the faith which is concerned in our justification. Upon this faith, then, we shall proceed to offer a few remarks, which we hope will be charitably and candidly received by a class of Christians, who appear to us to exhibit the great doctrine of justification by faith, in terms that expose it to the specious charge of turning on the same hinge with the Antinomian heresy. We do not speak here of the higher species of Calvinism, being aware that many preachers and writers, even of the Supralapsarian class abhor the notion of turning the grace of God

into lasciviousness; and require the fruits of holiness, as indispensable evidences of a state of salvation. We allude to the defective view which many persons propose of faith, by confining its operation to the merely accepting of Christ as a propitiation for our sins. This method of viewing the subject appears to us to be most unscriptural, and therefore of pernicious tendency.

The apostolical writings exhibit faith as that gracious habit of the heart and mind, whereby we embrace Jesus Christ in all his offices: and, by this method, they appear to us effectually to guard against the fatal error of resting on historical or temporary faith.—On the other hand, if justifying faith be regarded as merely a lively apprehension of the Saviour in his atoning capacity, a door is thrown open to the Antinomian error. For in order to apply to ourselves the value of Christ's sacrifice, simply considered, we can do no more than cordially believe, that his precious blood hath power to obtain for us remission of sins and reconciliation with God. A grateful persuasion, that Christ's obedience unto death satisfied God's justice, and delivered man from a legal curse, is all that can be included in the notion of accepting Christ simply as a Priest. But if justifying faith include the notion of accepting him as a Prophet and a King, to suppose that faith can be disjointed from good works is a manifest contradiction. For to affirm concerning any one, that we receive him as a teacher, is equivalent to the assertion, that we submit to him as learners: and to affirm, that we take him for a ruler, is equivalent to the assertion, that we submit to him as subjects. These expressions are of precisely the same import. Now, to apply this; since the notion of receiving Christ as a Priest, imports a hearty and thankful dependence on his blood and intercession as the only meritorious cause of our justification before God; so

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also the notion of receiving him as a Teacher of righteousness, implies a sincere disposition to learn of him; and the notion of receiving him as a King, implies a loyal submission to the yoke of his government. If faith, we observe, include an acceptance of Christ in his prophetic and regal as well as in his sacerdotal office, there is an end to the objections alleged against the evangelical doctrine of justification by faith alone, as though it leaned to Antinomianism; objections, which have received some colour from the harsh distorted dogmas of a spurious Calvinism.

There is another, and, perhaps, simpler manner of considering the way in which Christ is received by *justifying faith*. We employ this phrase for the sake of brevity and precision, although the term *justifying* is not happily applied to that which is not in any proper sense the cause of justification, but only the medium through which it is conveyed, or the condition on which it is suspended. But, to return; regarding faith as the practical acceptance of the salvation offered in the Gospel, the question immediately arises, what that offer implies. For, when faith is described as an honest acceptance of the salvation of Christ, it is clearly to be understood, that this salvation is accepted, as it is offered by God. Now, the offer of salvation clearly implies, that on our parts there shall exist sincere repentance, unfeigned desires after a holy and charitable life, and an habitual trust upon the Lord Jesus, who "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." We do not, therefore, speak of faith, or even think of it as "*the forcing instrument of good works*," than which a more inappropriate phrase can hardly be imagined; but we distinctly maintain, that, of whomsoever it may be predicated that he possesses evangelical faith, it may with certainty be added that he possesses a gracious disposition to good works: or, to adopt a

phraseology that Mr. B. may comprehend, that justifying "faith does ensure good works."

If our view of the nature of faith be correct, it will be obvious to our readers, that there is no meaning in our author's confused definitions and descriptions, which aim at proving that faith does not ensure good works, because it is itself progressive; or, that it can only "be necessarily inclusive of good works in its last or utmost degree of perfection." It would, indeed, be impracticable, as well as fruitless, to contend with Mr. Beresford step by step. Often have we endeavoured to grapple with his unsubstantial arguments, but

— frustra comprehensa manus effugit imago,
Par levibus ventis, volucrique simillima
somno.

The readers of Mr. Beresford's Essay, if there be any, will perceive one portentous absurdity that twines itself round every part of his system. It is, that whenever he pretends to disprove the efficacy of faith upon practice, he does it by evincing, in his own dextrous manner, the necessity of good works to the attainment of final salvation; and when he has demonstrated this indisputable truth by elaborate argumentation, he exults in his visionary triumph with great delight. The most regular syllogism (for he talks about syllogisms) that we can deduce from his pamphlet, and we really think it contains the substance of his countless paralogisms, is the following:—The Apostle Paul asserts, that good works are indispensable conditions of final salvation: but there is a species of faith which does not produce good works: therefore good works are not the constant and necessary offspring of justifying faith.—As we admit the two premises in this masterly argument, we shall dismiss them without any comment; neither shall we meddle with the last proposition, as though it were a legitimate consequence from those premises, for

very obvious reasons. But that this is a most heterodox tenet, we have already attempted to shew, in defiance of the Trent council, Mr. Beresford, and the Antinomians. In one part, however, of his dissertation, Mr. Beresford, with his characteristic boldness, "fearlessly challenges a contradiction to the following averment; viz. that this Apostle (St. Paul) is in no single instance throughout his writings to be found asserting that faith is necessarily implicative of good works." p. 23. We beg, in reply, to direct Mr. Beresford to Galat. v. He will there find that the Apostle, after exposing at length, throughout the Epistle, the fallacy of trusting to the works of the law for justification, remarks, in opposition to the legal Christians, that "we through the Spirit wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." v. 5, 6. Can a more explicit assertion be required that no other faith is available to justification, but a faith working by love; that is, a faith which is the animating principle of a devout and charitable life.

In what we have hitherto propounded upon the subject of faith, it has been our object to shew the absurdity of maintaining, that a principle which essentially includes an entire acceptance of Christ can consist with wilful habitual disobedience, which denotes at the least a partial rejection of him. But there is yet another most important view of the influence of faith upon practice, which we earnestly press on Mr. Beresford's consideration. It is this, that faith is represented in Scripture, as one cause of our sanctification. Our hearts are said to be purified and sanctified by faith. Acts xv. 9, xxvi. 18. Now faith has not, primarily, any purifying and sanctifying properties. The work of renewing and sanctifying our nature, is ascribed, by inspired

writers, to the immediate agency of the Holy Ghost. The question, then, is, and a puzzling one it must be to the author of a sermon denying that faith ensures good works, how faith can be said to sanctify the heart. But the Bible, with the expositions of our Church, set this matter in a very clear light.

And, first, it must be observed that since divine faith implies a firm reliance on the veracity of God, and a persuasion that what he hath promised, being infinitely more valuable than any objects of sense, is worthy of being purchased at any cost, it follows that the true believer must habitually prefer the invisible realities of another world before any earthly emoluments and pleasures. The whole eleventh chapter to the Hebrews proceeds upon this principle; and hence it is said of divine faith, that it overcometh the world. "This is the victory that overcometh the world, even our faith." Accordingly, a man will conform his life to the law of holiness, in proportion to the force and extent of his conviction, that obedience to God is at all times best, because of the terrors of his anger and the blessedness of his favour. And in this manner is the heart purified by faith.

But there is yet another most interesting way of contemplating the subject. Christ is said to "dwell in our hearts by faith;" by which is intended that gracious habit which keeps open the heart to the continual effusions of Christ's Holy Spirit. In what manner we are united to him by this lively faith, we are no where taught, and attempt not to explain. It may be, as some have imagined, that faith is the principle of a mysterious union between the Head of the Church and his members, of something more than a purely moral kind. Of this, however, we are certain that true believers do as surely and beneficially receive the influences of God's good Spirit, as

the branches of a vine do the juices from its root; and whoever is destitute of this Spirit belongeth not to Christ. Now the Spirit of Christ is a spirit of life and holiness. Its "fruit is in all goodness and righteousness and truth." And they who have received it into their hearts, by being grafted into Christ, will as certainly bring forth Christian fruits, as the branches of a fruitful tree will exhibit the proper produce of the parent stock. So that it is thus that faith is the instrument of our sanctification, by bringing us into such an union with Christ as to draw from him the virtue of his Divine Spirit. Moreover, Scripture disclaims the knowledge of any other good works, than such as are thus produced. It rejects with abhorrence Mr. Beresford's theory, that good works and faith are "separately existent, and should be separately taught," while it strenuously maintains, that, "without faith, it is impossible to please God."

In p. 12, Mr. B. remarks on the text, "Fight the good fight of faith:"

"In this injunction of the Apostle, the thing directed is, that we should strenuously labour to display our faith by actions congenial with it:—but if he had considered faith as necessarily involving those actions, he would obviously have refrained from that separate exhortation to them, which we here find that he thought it necessary to employ."

Our design in making this citation is not to expose another of Mr. B.'s contradictions, although three pages farther he inveighs against his own statement about the inexpediency of exhibiting the nature and necessity of good works, supposing "faith unquestionably *would* and inevitably *must* have produced these works." We have produced an abundance of specimens, not to trouble our readers with any more, of the discordant ingredients which make up this precious morsel of theology. But it is our desire to embrace the occasion of expressing an opinion, that some well-mean-

ing clergymen are not exempt from the fault of grievously neglecting to enforce and explain the duties of a Christian life. A man, whose principles of piety are sound, may yet fall into many faults, and neglect many duties, for want of solid, continual, plain, explicit instruction. The moral precepts of the Bible are not readily applied to the complicated circumstances of life by weak, prejudiced, and illiterate men. And indeed the dimness of the human understanding, and the treachery of the human heart, make it expedient for all classes of people, that the torch of Divine truth should be carried before them in their daily walks, lest they become entangled amidst apparently conflicting duties, distressed by difficult cases of conscience, and their "feet stumble upon the dark mountains." The Ten Commandments were not written originally on a scroll that might be folded up, but upon a solid and ample tablet, so as to be easily discerned and read. Let the Christian preacher never forget that he is to be a preacher of righteousness, in its proper and personal sense, and that no part of the Christian covenant, especially the terms upon which its final blessings are conferred, must be passed over in silence, or with hasty and superficial notice. It is not enough to deal out general exhortations and threatenings; or to exhibit the law of God in the mass, without unfolding its particular details. By such obscure and partial representation, guilt is seldom fixed upon the conscience of the sinner; and the law, not being clearly shewn to work only wrath, loses its blessed efficacy in bringing sinners to Christ for pardon and salvation. Ungodly men will often be amused and gratified by loose and indefinite schemes of Christian righteousness, when the personal application of its particular precepts would excite the most uneasy sensations. Their consciences are lulled by the distant thunders of the law, but

would be startled and roused, if it appeared impending over them, and ready to burst upon their heads "with scattering, and tempest, and hailstones."

We have often exceedingly lamented the injudicious zeal of some men of popular talents, and pious feelings, who, under the notion of preaching Christ alone, and thus giving glory to the Saviour, do, in fact, not preach Christ entirely, and thus lower the value of his salvation. To preach Christ, is to preach him in all his characters and offices: to shew him to mankind as a Priest indeed, who made a full atonement for sin, but also as a Priest "upon his throne," whom God the Father hath exalted "to sit and rule upon his throne." We are directed by unerring wisdom not to regard Jesus Christ, merely as a victim who suffered, but yet farther, as having "left us an example that we should follow his steps." If he rescued us from the two-fold yoke of the law of Innocency and the law of Ordinances, it was in order to bring us under his own gentle and spiritual yoke, and to win to himself "a peculiar people zealous of good works." The Moral Law, as it has been elevated and spiritualized by the Author of our faith, ought to be perspicuously unfolded by Christian ministers, and the sanctions with which it is sustained should be seriously and repeatedly set forth. The Gospel of Christ is then only preached, when nothing is kept back that enters into it as a covenant of mercy and life, established between God and his desolate creatures, by a perfect Mediator. Let those who erect themselves with unseemly ostentation, as the peculiar preachers of the Gospel beware lest in their zeal to assert some distinguishing doctrines of that blessed revelation, they leave out others, which are hardly less important. The crime of taking away any thing from the words of Divine truth cannot be too religiously

dreaded by those who have learnt and believe the retribution by which it shall be followed.*

We are here called upon to reprobate another of Mr. Beresford's heresies. After a witty remark upon the greater propriety of styling those men epistle-preachers, who are sometimes denominated Gospel-preachers, he subjoins :

"Evident even to childhood and ignorance it must be, that whoever expect to be considered as Christians, must seek to Christ, and Christ alone, for the true character of his own religion.—Is this, then, an authority from which there is to be an appeal?—an appeal, too, from the Teacher to the disciple ; from the Lord to the servant ; from the everlasting God to his mortal-creature man?—For (deny it who can,) that disciple, that mere mortal creature, was even the great Apostle to whose writings this extraordinary appeal is made." p. 30.

It is very evident to us, that even childishness and ignorance cannot excuse the pastor of an English church, for the Socinian and Antichristian insinuation conveyed in these lines. Does the Rector of Kibworth really doubt, that the authors of the Epistles wrote "as they were moved by the Holy Ghost?" Does he doubt if they were replete with the Spirit of their Divine Lord, which he promised to bestow, "that it might guide them into all truth?" Although we are satisfied, that the germ of every Christian verity has place among the four Gospels, yet, it is indisputable, that the full and clear expansion of those truths is to be confidently sought in the Epistles. Many important doctrines, which our Saviour had but imperfectly sketched, and which could not be well understood till after his earthly work was completed, were amply displayed to the first teachers of the Gospel, by the mighty irradiations of the Spirit. It is not, however, our present busi-

ness to discuss a subject, which cannot long appear dubious to an inquiring mind, endowed with a fair portion of sense and honesty. And to attempt to deprive the apostolic Epistles of the same character for divine authenticity with the Gospels, is a deadly blow aimed at the root of Christianity itself.

The disorderly conduct of this miserable performance, has precluded us from adopting a very systematic arrangement in this revision. We have done little more than expose a few of its most pernicious vices, with a view to exhibit those evangelical truths to which they are directly opposed. Upon these grounds, we claim to be excused for not having yet directed our readers to Mr. Beresford's opinion of the merit of good works ; respecting which, he finds it difficult to conceive, that they should not in this life be "the meritorious objects of final reward," inasmuch as it is contended by his antagonists, "that our *evil* actions are truly the meritorious objects of final *punishment*." In order to explain the author's sentiments more fully, we turn to page 39, where he first devises a most heretical proposition which he puts into the mouth of an adversary, and repels it by a kindred heresy, of which he proclaims himself the father. His business is to prove that faith, through infirmity, cannot produce good works enough to ensure our salvation ; and the difficulty with which he hampers his antagonists is, to find "some method of suppliance." But here he is resolved "to leave them no avenue of escape," and, therefore, imagines them to answer ;

"Faith secures one portion of the good works which are necessary ; and the meritorious sacrifice of Christ supplies the remainder ; and so there is still no need of moral exhortation. To this, I should finally reply as follows :—The promised benefits of that great sacrifice, extend to *those only who shall have performed good works to a certain amount*. Now, by admitting that human infirmity remains in despite of faith, you confess that faith *may* be unable, even

* We beg to refer our readers to a paper, in an early part of this Number, in which a valuable and respected correspondent has treated this subject with great ability.

by her most potent stimulations, to force the required amount of good works. Under this terrifying doubt shall we trust to the probable, or possible, efficacy of faith (that is, to an uncertainty?)—And if not, who shall dare to assign the precise extent of her power? Or supposing that power to be most unhappily over-rated, who can confute me when I say, that, by the added excitements of moral exhortation, when those of faith had done their utmost, this damning deficiency in our account might have been fully supplied?"

A Papist, in the darkest cloisters of superstition, could not well have engendered a theory more flagrantly opposed to revealed truth. In order to our justification before God, it would appear, that *a certain amount of good works is to be produced*, of which one proportion is to be "forced by the potent stimulations of faith," and "the damning deficiency" is to be supplied by the "added excitements of moral exhortation." The doctrine of works of supererogation, is an obvious corollary from this most unscriptural statement. But we shall not stoop to unravel the web of heterodoxy and nonsense which challenges the patient reader's sagacity in the sentences just cited. The doctrine of merit, however, as attaching to the works of man in any sense whatever, has been so faultily represented by the violent of different factions, that it may not be amiss to dwell upon it for a few minutes.

The Roman Catholics adopted notions on this subject which were so inimical to scriptural truth, as to draw from Luther and his coadjutors just and severe animadversion. Yet candour requires us to acknowledge, that even Bellarmine, Vasquez, and the Trent Council appear, from many passages in their works, to have held the doctrine of merit in a more moderate sense, than might be supposed from the language held by some distinguished divines of the reformed churches. Inferior writers of the Catholic persuasion do indeed appear to have attached a certain positive value to good works, a merit of that absolute kind by which the

Supreme Being is brought in a debtor to his creatures, and might be chargeable with injustice if he withheld the correlative remuneration. But this shocking and almost blasphemous tenet is far from expressing the general sense of the Romish Church. To suppose, indeed, that God's rational creatures, by the proper enjoyment of his bounties, can merit, in the strict sense of commutative justice, any addition to their present felicity, is evidently false. Brute creatures would have the same natural title to an amelioration of their condition, upon conformity to the suggestions of their instincts, that we can have for the most correct exercise of our intellectual faculties. It is certainly true, that, had sin never entered into the world, punishment, and therefore misery, would have been unknown; for God can no more be the author of natural than of moral evil, which are perhaps more closely united than some persons are apt to imagine. But the idea that man could establish, by moral works, a claim on his Maker for any specific rewards, is at once irrational and irreligious. Notwithstanding this, we are of opinion, that the Roman Catholics were not always so unsound as might be suspected, in their principle of *meritum de congruo*, though we exceedingly dislike the expression. God is the fountain of holiness; and whatever is holy in his creatures, must be the object of his complacency, and, consequently, blessed. Now, man was created in the image of God; reflecting from his own bosom, without fault or blemish, the communicable properties of his Divine Maker. And had he persevered in uprightness, he must have remained perfectly happy; and that continuance of happiness is itself a species of reward. Nay, more, though it is false to affirm that any reward would have become due to Adam for continuing upright; yet it is probable, almost to a cer-

tainty, that he would continually have advanced in the knowledge and love of God ; and thus, becoming progressively more excellent in himself, he would have daily augmented his blessedness. But our object in adverting to this subject, was chiefly, to suggest a caution to those who broadly represent the works of fallen man as all utterly hateful to God. This sentiment, though true in a certain sense, is often incorrectly apprehended. As the original law of works exacted perfect obedience, and assigned a penalty to the smallest deflection from that rule, every imperfect action became obnoxious to condemnation and punishment. But then, it is to be considered, that human actions are not for the most part of unqualified malignity, but proceed in some measure from justifiable or praiseworthy motives. Now, that part of any action which is good, can never be regarded with disapprobation by the righteous Judge. The honest, gentle, benevolent deeds of Jews and Heathens, must find favour with God, so far as their honesty, gentleness, and benevolence are alone contemplated. Still as any flaw in a moral act makes it damnable by the law of innocency, nothing is more certain, than that all the actions of unregenerate men are, to an extent, displeasing to God, and always subjected to a judicial curse. And this is perfectly consistent with our assertion, that what any action has in it of righteousness, though it be the work of an unregenerate man, is so far acceptable to God. But by conversion and adoption, man is transferred to another state. He is brought into a covenant, which does not vainly offer justification to the doer of the law, but offers it effectually to the penitent believer in Christ. And hence the just man lives by his faith ; for on that principle alone can his works be so favourably regarded by God as to obtain for him the gift of eternal life. For actions, which by the first law must have brought us

under condemnation, are made acceptable by the law of grace, and even *rewardable*. And on this word, the combatants might surely join hands, and consent to dismiss the equivocal and offensive word *merit*. For by *rewardableness*, nothing more is implied than a *moral aptitude for reward* : and that moral aptitude consists in possessing the qualifications enacted under the covenant of grace. Now these qualifications are, faith and holiness, which God has promised to reward, notwithstanding their manifold blemishes, for his own mercy's sake, and the infinite worthiness of his Son Jesus Christ. Their rewardable character originates, therefore, in God's merciful covenant, and not in the inherent value of the works themselves : and God is not so properly engaged to his creatures, as to his own faithfulness. We have already shewn, that even a perfectly good action possesses no claim whatever to a specific reward ; and that, in the present state of mankind, the very best action of the very best man is not only entitled to no reward from Almighty God, but on account of the sinful leaven with which it is contaminated, deserves punishment, according to that law which winks at no defect. Still we deem it not untrue, that there is a certain congruity in works comparatively righteous, to obtain the favour of God ; for he is a lover of holiness, while iniquity is an abomination to him. If, therefore, He determine, in sovereign mercy, to bestow certain privileges and blessings on his children, it seems fitting, though we dare by no means call it necessary, that such as have laboured most to become holy even as God is holy, should obtain a preference in his sight.—It will appear from this reasoning, that Mr. Beresford is wholly wrong in supposing that good works merit rewards, in the same sense in which evil works merit punishment : for the slightest mixture of sinfulness constitutes a

work bad, in the strict legal sense, while no work is properly called good unless it be perfect.

But the notion of absolute merit in good works, is yet farther dissipated by the reflection, that even our mean and incomplete righteousness derives its existence from the energy of God's Holy Spirit. It is the Spirit of purity, working with our wills, that alone produces any outward demonstration, which a holy God, even viewing us in the covenant of grace, can approve. He excites our desires, lightens our darkness, sustains our weakness, animates our hopes, alarms our consciences, and effects that reparation of our nature without which no effort or discipline could accomplish our sanctification. The soul is fashioned into beauty and holiness, by the Spirit brooding upon it, when a hateful mass of vicious passions and faculties: and its present redemption from sin is the ground-work of its final salvation in eternity. In short, as a tender father bestows rewards upon his children for learning, though his teaching is itself a gratuitous kindness; so God bestows on his adopted children rewards in proportion to their holiness, which holiness had already been graciously conferred by himself, thus giving them grace for grace.

We have done with the examination of Mr. Beresford's essay; and if we express our joy at having reached the term of our labour, we shall raise no surprise or indignation in persons acquainted with the fatigue and vexation of toiling through a senseless book in search of its meaning. To have exhibited all that is false, foolish, or unchristian, in these pages, would have been little else than to transcribe every sentence they contain. The style of this extraordinary composition, our readers will already have observed, to be below criticism; heavy, awkward, obscure, affected, and vulgar. In truth, the essay is a continuous string of vapid conceits and

ill-digested heresies, clumsily elaborated into an unclassical technical phraseology.

The author is, obviously, a man of very ordinary talents, and few literary attainments. He appears to have learnt, that the doctrine of justification by faith alone, is not in fashion with the world: and he has accordingly joined himself to the weak and the vicious, to men of unsubdued pride and obstinate prejudices, in scouting an article of faith, which, according to the great Reformer, cannot fall into disrepute, except in a corrupt and tottering church. The Church of England calls aloud for the interposition of her reverend and dignified champions, when a man, who wears her vestments, and feeds on her revenues, dares, in the face of day, to carry a sword into her bowels. We do sincerely hope, that Mr. Beresford may be led by the Spirit of truth, deeply to lament and publicly to abjure these fundamental errors. Ignorance of the first principles of Christianity is excusable in no man, to whom the means of instruction are accessible; and least of all in a clergyman of the English Church. Let Mr. Beresford read his Bible thoroughly and seriously, and, with it, the excellent writings of the Fathers of our Establishment. Let him earnestly seek for inward illumination at the Fountain of light and wisdom. Let him acquaint himself with the depravity and treachery of his own heart: and casting away the conceit of genius, let him bow down, with men of talents far greater than his own, before Him who reveals himself to the simple and humble, but not to the presumptuous and high-minded. Should Mr. Beresford ever be taught of God the meaning and excellency of true religion, he will be foremost in denouncing this unhappy essay, and in resting all his hopes of salvation on that glorious doctrine of free, unmerited grace, which he will then deem it equally foolish and wicked to reject.

The World before the Flood; a Poem, in Ten Cantos. By JAMES MONTGOMERY, Author of the *Wanderer of Switzerland*; the *West Indies*, &c. London: Longman, &c. Third Edition. 1814.

WITH respect to the former productions of Mr. Montgomery, the public mind appears to have been much divided; and if he has experienced the severity, he has also enjoyed the favours of criticism. By one set of judges, he has been stigmatised as a shallow sentimentalist; by another, invested with some of the highest honours of genius. That in this discrepancy of opinion, the judgment of each party has been fairly exercised, does not appear probable: in the censure, there was, doubtless, much temerity of decision, and much indecent eagerness of ridicule; in the praise, a mixture of that generous heat, which, in seeking to compensate injustice, falls into the opposite extreme of excessive indulgence. Yet, we think that the explanation of this difference of sentiment is also partly to be found in the real character of the compositions to which it relates. In truth, they appear to us to display a character so mixed and qualified; so unusual a combination of merit and demerit; as to require some delicacy of discrimination in those who would judge them fairly, and more than sufficiently to account for any contrariety of opinion, to which they may give rise, between the hostile and the partial critic.

The present publication comprises several minor pieces, of which we do not think highly enough to make any demand in their favour upon the attention of our readers. The Review will be confined to that which stands first in the title-page, and which, both in point of length and of importance, is the principal poem in the book.

The first topic of consideration, suggested by the "*World before the Flood*," is the choice of the era.

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This choice is certainly so far happy, that it adds to the difficulty of criticism, and, even in the worst result, will afford a salvo for the poetical reputation of the author; for, in an undertaking so bold as that of an antediluvian epic, though success is an unequivocal test of merit, there are many considerations which extenuate the disgrace of failure. "To exhaust worlds, and then to imagine new," is the achievement only of some rare genius of the most exalted rank: but even to explore a new creation, is a task less daring than that of inventing fictions appropriate to the primeval state of the world which we inhabit. It is on a subject like this, at once obscure and familiar, of which, while we know but little, we know enough to limit the extravagance of fancy, that the inventive powers of the poet are called into the severest exercise. Where the scene is purely imaginary, he has at least the unbounded choice of his materials; but the quantity of established fact that is wholly inadequate to supply his wants, may, at the same time, considerably abridge his resources.

Nor is this the only disadvantage attending the subject of the present work. It is peculiarly exposed to an objection, common to all poems of which the narrative is founded on Scripture, or alludes to scriptural personages; an objection so satisfactorily stated by the great critic of English poetry, that it would be injustice to the reader not to quote it in his own words:—

"It is not only when the events are confessedly miraculous, that fancy and fiction lose their effect: the whole system of life, while the Theocracy was yet visible, has an appearance so different from all other scenes of human action, that the reader of the Sacred Volume habitually considers it as a peculiar mode of existence, of a distinct species of mankind, who lived and acted with manners uncommunicable: so that it is difficult even for imagina-

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tion to place us in the state of them whose story is related ; and, by consequence, their joys and griefs are not easily adopted, nor can the attention be often interested in any thing that befalls them."—*Johnson's Life of Cowley*.

The truth of this observation will not only be felt by every reader, who will retrace the impression made by poems of this description upon his mind, and who will take the trouble to investigate the sources of that impression ; but it is further confirmed by the universal fate of these productions, of which there is hardly one that has risen to a higher distinction than that of cold approbation, and but few that have escaped from absolute neglect. Even of that immortal work which stands the first in this class of compositions, and the effect of which is so unrivalled in detached passages ; it has been said, upon the same authority (and the remark will be confirmed, we believe, by the coincident acknowledgment of every man not afraid to make the avowal), that "Paradise lost is one of the books which the reader admires, and lays down, and forgets to take up again." Indeed, if there be any truth in the observation, that the subjects of Sacred History are inapt to the purposes of poetry, it is peculiarly true as applicable to those parts of the scriptural narrative in which the antiquity is more remote, and the course of events more peculiar. If "it is difficult for the imagination to place us" in the state of the heroes of the Davideis, it is still more so to conceive ourselves in Paradise, or in the World before the Flood. If David fails to interest us as the hero of an epic poem, it cannot be expected that we should be much more alive to the Enoch of Mr. Montgomery.

In such cases, indeed, it is well if the absence of interest is the only fault perceptible. In subjects of so high and venerable a character, that which does not excite respect is apt

to provoke disgust ; and the dulness which in itself might pass with impunity, serves, by the contrast with its lofty associations, to render the connection even ludicrous.—We do not hesitate to pronounce the work under review to be defective in interest, and weak in its general impression ; but, for the reasons premised, we do not think that from this fact is by any means to be deduced a conclusion fatal to its poetical merits. If the disadvantages incident to its subject be considered, it will be allowed, that, in order to appreciate properly the talent expended upon it, we must proceed to consider with what degree of dexterity the author has combated his formidable difficulties ; and how far the plan and execution of the poem are entitled to praise, after due allowance is made for the imperfections incident to its antediluvian era. The course of the fiction is as follows.

In the land of Eden, on the eastern side of the Euphrates, dwelt the descendants of the younger children of Adam, who, after having been long distinguished from the rest of the world as a righteous nation, have at length declined into idolatry. From this general depravity, however, is excepted one small glen, the abode of Enoch and the patriarchs, and the only remaining spot in which God still "deigns to walk with man." The rest of the world, having been long "filled with violence and wrong," had at length been subjugated by a giant warrior, excelling all his brethren in knowledge and power. This warrior, at the opening of the action of the poem, has, with a mighty army, invaded and conquered nearly the whole of the land of Eden ; and the small surviving remnant of its inhabitants, driven to despair, have encamped on the banks of the Euphrates, resolute to defend themselves to the last extremity.

The poem opens with the secret flight of "a youth" from the

"tents of Cain," to an airy height which overlooks the invaded land. His name is Javan; formerly one of the children of Eden, and the son of a widowed mother: he had owed the preservation and support of his infancy to the charitable care of Enoch. Early distinguished by his unrivalled skill in song, he soon exhibited all the properties belonging, of right, to a youthful poet:—a "quick" and "changeable eye;" a countenance "the mirror of his breast;" a love of "reclining in lonely indolence, to watch the clouds and listen to the wind." This youth, who seems to have been a very exact prototype of the minstrels of later days, had, during the life of his mother, "found his home precious for her sake;" but after her death, the counsels of Enoch being no longer able to restrain him, he had been urged by ambition, and a thirst for freedom, to forsake the ways of God, and sojourn in the land of Cain. Here he had cultivated his musical talent under Jubal, and had acquired such skill in the science as to become the favourite musician of the giant-king.

"Yet no delight the minstrel's bosom knew;
None, save the tones that from his harp he drew;

And the warm visions of a wayward mind,
Whose transient splendour left a gloom behind,

Frail as the clouds of sunset, and as fair,
Pageants of light resolving into air."

"Still was the secret of his griefs unknown;
Amidst the universe he sighed alone.

The fame he follow'd, and the fame he found,

Heal'd not his heart's immedicable wound;
Admir'd, applauded, crown'd where'er he rov'd,

The bard was homeless, friendless, unbelov'd.

All else that breath'd below the circling sky,

Were link'd to earth by some endearing tie;

He only, like the ocean weed uptorn,
And loose along the world of waters borne,

Was cast companionless from wave to wave,
On life's rough sea—and there was none to save." pp. 23, 24.

He must know little of minstrels, who needs to be informed that Javan

languished under yet another species of sentimental suffering. He had not left the land of Eden without first experiencing "a nameless sympathy, more sweet, more dear than friendship," and

"Throughout the world the charm of Zillah's name

Repell'd the touch of every meaner flame."

Our readers will be at no loss to find a name for this sympathy, and will perhaps be as unable as ourselves to discover why the author has chosen to call it nameless.

Under the influence of these feelings, the minstrel had quitted the camp of the invaders, but, as it would appear, without any distinct plan of subsequent proceeding. Having ascended the airy summit to which he had directed his flight, he is for some time suspended in the choice of his future conduct.

"Oh what a throng of rushing thoughts oppress'd,

In that vast solitude, his anxious breast!

—To wither in the blossom of renown,

And unrecorded to the dust go down.

Or for a name on earth to quit the prize

Of immortality beyond the skies,

Perplex'd his wavering choice:—when conscience fail'd,

Love rose against the world, and love prevail'd;

Passion, in aid of virtue, conquered pride,

And woman won the heart to Heav'n denied." pp. 28, 29.

His resolution taken, he descends towards the Patriarch's Glen, and discovers Zillah sleeping in the very spot in which he had last parted from her, many years before. He awakens her by a masterly serenade on the flute, an instrument of which (by a poetical license hardly required by the occasion) he is stated to have been the inventor. The lovers meet, but mutual fear and distrust prevent any recognition of their former acquaintance; and Javan contents himself with receiving from his mistress a direction to Enoch's house.

By Enoch, he is rapturously received, and his wanderings are freely forgiven. A long conference ensues between them, in which Javan in-

forms the Patriarch of the design of the Giant King to exterminate the inhabitants of the glen; and in the course of the conversation receives from him a long account of the death of Adam, and his appointment of an annual sacrifice on the day of his fall. There is something alarming in the couplet by which this narrative is prefaced:

"Thus through the valley, while they held
their walk,
Enoch of former days began to talk." p. 73.

His talk, however, is by no means so prosing as this introduction would seem to promise. The description of the dying agonies of our First Parent, though detailed with a prolixity that weakens its general effect, and disfigured by the interspersions of some slovenly lines, is on the whole executed with considerable spirit. We will make one extract from it:—

"The sun went down, amidst an angry glare
Of flushing clouds that crimson'd all the air;
The winds brake loose; the forest boughs
were torn,

And dark aloof the eddying foliage borne;
Cattle to shelter scudded in affright;
The florid evening vanish'd into night;
Then burst the hurricane upon the vale,
In peals of thunder, and thick-vollied hail;
Prone rushing rains with torrents whelm'd
the land;

Our cot amidst a river seem'd to stand;
Around its base, the foamy-crested streams
Flash'd through the darkness to the light-
ning's gleams;

With monstrous throes an earthquake
heav'd the ground,

The rocks were rent, the mountains trem-
bled round.

Never since Nature into being came,
Had such mysterious motion shook her
frame.

We thought, ingulph'd in floods, or wrapt in
fire,

The world itself would perish with our
sire." pp. 85, 86.

This passage exhibits, as we think, a fair specimen of the standard or current style of Mr. Montgomery's successful poetry: it is in the tone most familiar to his lyre, when he is in the good graces of his muse. Yet if the merits of these lines be

rigidly examined, perhaps they cannot be said to possess any very distinguished excellence. They are stately, indeed, and sonorous, but the images they contain are of a rather trite and obvious cast. The flight of the cattle, the torrents of rain, the lightning and the earthquake are the notorious common-places of a storm-scene, and at once occur to every one acquainted with Virgil.* It certainly does not indicate any peculiar fertility of imagination thus to recur to topics which have so long ago been touched with a force and beauty that render all emulation hopeless.

In the next canto we are introduced to a very grave and solemn at least, if not a very poetical, group of personages—to wit, Seth, Enos, Canaan, Mahaliel, Jared, Methuselah, and Lamech. These Patriarchs join with Enoch in offering a sacrifice commemorative of Adam's fall. The sacrifice is accepted, and Enoch breaks forth into a triumphant prophecy of the coming of the Messiah. The author has here availed himself of the glowing imagery so richly supplied by Isaiah and the Apocalypse, and the passage unquestionably abounds with beauties; and although they are beauties with which every reader of the Scriptures is already well acquainted, and which have always perhaps suffered by removal from their proper soil, even when transplanted by the most skillful hand, yet it is impossible to read them in Mr. Montgomery's page without renewed delight. After reposing from the toils of this day, Javan goes forth the next morning to look for his harp, which he had left behind him in the woodland bower of Zillah. He there finds it, and while employed in the operation of drying it, it occurs to him that it

* Ipse pater mediâ nimborum in nocte, coruscâ

Fulmina molitur deatrâ: quo maxima motu
Terra fremit:—fugere feræ, &c. &c.

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is time to seek another interview with that forsaken maiden.

"There as with leaves he dried the sculptured shell,

He thought of Zillah, and resolved too late
To plead his constancy, and know his fate."

p. 120.

Though we are told that this resolution was too late, it turns out that he is in very good time to meet her, and to make a full and formal declaration of his passion. This declaration is couched in rather more ardent terms than the previous deliberation and method of his proceedings had led us to expect: and indeed the invocation with which it begins is more remarkable for warmth than for orthodoxy.

"Stay, hear me, Zillah!—*every power above, Heaven, Earth, Thyself*, bear witness to my love!" p. 122.

He proceeds to assign rather a singular reason for his attachment.

"I loved thee through the world in dumb despair,

Loved *thee*, that I might love no other fair." p. 122.

That is, as we understand him, he loved her because he felt that it was the only way to prevent his falling in love with some other woman. Considering the vehemence of his confession, and the extraordinary motive alleged for his regard, we are not surprised to find, that the lady listens to him with obvious alarm, expresses doubts of the reality of his passion, and refuses to accept him as a lover.

Javan's equanimity does not, however, long desert him. We find him on the evening of the day of his rejection playing and singing to an admiring circle of auditors. In this song he relates the recovery of Cain from despair and madness by the influence of Jubal's music. This short episode is managed with spirit and elegance. In the concluding lines, a compliment to music and poetry of very ancient date is turned with considerable neatness.

"Thus Song, the breath of Heaven, had power to bind

In chains of harmony the mightiest mind:
Thus Music's empire in the soul began:
The first-born poet ruled the first-born man." p. 135.

The next incident that occurs, is an incursion made on the Patriarchal Clan, by a detachment from the hosts of Cain, who lead away the whole tribe captive, to the hostile camp. This, though one of the principal occurrences in the poem, is despatched in a single page, and is immediately succeeded by a long dialogue of twelve pages held between Enoch and Javan in the course of the march. On this occasion, the latter relates the history of the giant king who was then warring in Eden. We cannot very much admire the fictions relative to this personage. If they astonish or elevate, it is by the easy process of unrestrained exaggeration. They are bold and large in their dimensions, but somewhat deficient, we think, in contrivance and ingenuity of construction. The formidable warrior who leads the invading army was, it seems, of unknown birth; and tradition traced him no farther than his infancy. Committed to the seas in a fragile bark, he was carried by the tide to the dreary abode of a goatherd, and by him was nursed and educated. This goatherd was himself distinguished by rather uncommon accomplishments:

"'Twas said his voice could stay the falling flood,
Eclipse the sun, and turn the moon to blood," &c.

Under such a tutor, the infant could not but make surprising progress:

"— as he sprung from green to florid age,
And rose to giant stature, stage by stage,
He roam'd the valleys with his browsing flock,
And leap'd in joy of youth from rock to rock;

Climb'd the sharp precipice's steepest
breast,
To seize the eagle brooding on her nest ;
And rent his way through matted woods,
to tear
The skulking panther from his hidden lair." p. 151.

Afterwards his ambition is turned to higher pursuits, and he becomes the inventor of navigation. There is much animation, and even grandeur, in the style of the following extract, although we do not think there is much that is striking in the conception of the character and exploits which it describes :

" Yet 'twas the stripling's chief delight to
brave
The river's wrath, and wrestle with the
wave ;
When torrent rains had swoln the furious
tide,
High on the foaming surge he lov'd to ride ;
When calm and clear the stream was wont
to flow,
Fearless he dived to search the caves below.
His childhood's story, often told, had
wrought
Sublimest hopes in his aspiring thought.
Once on a cedar, from its mountain throne,
Pluckt by the tempest, forth he sail'd alone,
And reach'd the gulf :—with eye of eager
fire,
And flushing cheek, he watch'd the shores
retire,
Till sky and water wide around were spread.
Straight to the sun he thought his voyage
led,
With shouts of transport hail'd its setting
light,
And followed, all the long and lonely night ;
But ere the morning star expired, he found
His stranded bark once more on earthly
ground.
Tears, wrung from secret shame, suffused
his eyes,
When in the East he saw the sun arise ;
Pride quickly check'd them :—young am-
bition burn'd
For bolder enterprise, as he return'd.
Through snares and deaths pursuing fame
and power,
He scorned his flock from that adventurous
hour,
And leagued with monsters of congenial
birth,
Began to scourge and subjugate the earth.
Meanwhile the sons of Cain, who till'd the
soil,
By noble arts had learned to lighten toil :
Wisely their scattered knowledge he com-
bined ;

Yet had an hundred years matured his mind,
Ere with the strength that laid the forest
low,
And skill that made the iron furnace glow.
His genius launched the keel and swayed
the helm,
(His throne and sceptre on the watery
realm),
While from the tent of his expanded sail
He eyed the heavens, and flew before the
gale,
The first of men whose courage knew to
guide
The bounding vessel thro' the reflux tide.
Then swore the giant, in his pride of soul,
To range the universe from pole to pole ;
Rule the remotest nations with his nod,
To live a hero, and to die a god." pp. 152—154.

The next canto introduces us to this monarch in person, seated in triumph on the summit of a mountain in Eden, surrounded by his chiefs. The invaded land is now supposed to be finally subdued.—The last battle has just been fought between the giant host and the remnant of the inhabitants of Eden; and the whole of the latter having been either taken captive or exterminated in this unequal combat, the conqueror sees himself at last the undisputed master of the subjugated universe. This ultimate struggle for the freedom of the world deserved a more important place in this poem than our author has chosen to assign to it. It does not even form part of the main narrative; it is merely introduced as the subject of a triumphal song, and is recounted in general terms, without any of those exhibitions of individual prowess and personal conflict which constitute the chief interest of a battle piece. Yet this description, imperfect as it is, is the only one of the same class to be found in the whole work, though founded on the invasion of a warlike land, by mighty armies. Of all the unpleasant circumstances which usually attend a transaction of this kind, the reader is allowed to know nothing more than is absolutely necessary, and every incident of a

barbarous and blood-thirsty nature is carefully kept from his ear. Now we can easily believe such a peculiarity to proceed from a Christian and benevolent aversion to the ordinary themes of heroic song—to “the plumed troops and the big war, that make ambition virtue,”—and we should shudder at the idea of making a spirit like this the subject of blame. If influenced by so correct a taste, the author had kept far from the tumults of courts and camps, and confined his scene to some sylvan and peaceful region, we should have thought his plan in this respect unexceptionable. But this he has not done. The story, as far as the piece can be said to possess one, is of martial texture, and the most ambitious and successful of warriors, is, if not its hero, at least one of its principal personages. This personage too, is depicted with the highest strength of colouring which the author is able to command, and no pains are spared to give the due share of characteristic interest to a being whose pride is,

“To rule remotest nations with his nod,
To live a hero, and to die a god.”

If Mr. Montgomery will present his readers with a giant and a hero, and will sing of an invasion, it seems to us, that in consistency he ought to have no objection to describe a battle; and that he cannot be allowed, on the ground of a peaceable disposition, to withdraw himself from the scenes in which giants, heroes, and invaders, appear to most advantage.

To proceed with our story—The monarch, in the triumph of his soul, conceives the impious enterprize of scaling the neighbouring mount of Paradise, and wresting it from the possession of Michael and the Seraphim. While he meditates this exploit, the captive patriarchal band arrive, and are brought before him. He instantly resolves to sacrifice them to his idols, in order to propitiate the infernal powers in favour of his new project. At this moment,

Javan meets his eye, and the giant, enraged, orders him to be immediately dragged to the flames. The youth undauntedly stands forth, and, after confessing his sin in having apostatised from the truth, declares himself to be ready to meet his fate—at the same time, assuring the tyrant, that the God of the patriarchs would certainly deliver them from his hands. At this crisis, Zillah, affected by his faith and courage, exclaims, that he shall not die alone, and wildly proclaims the fervour of that attachment to him which she had hitherto confined to her own breast. A passionate scene ensues between the lovers, which might not be displeasing in its effect, did it not recal too forcibly, the remembrance of the *Olindo* and *Sophronia* of Tasso.

The lovers are interrupted by a personage who appears not to have had much complaisance for tender feelings :

“ ‘Away with folly,’ in tremendous tone,
Exclaim’d a voice more horrid than the groan
Of famish’d tiger leaping on his prey.
Crouch’d at the monarch’s feet the speaker lay;
But starting up, in his ferocious mien,
That monarchs ancient foster-sire was seen—
The goatherd—he who snatch’d him from the flood,
The sorcerer, who nursed him up to blood.”
p. 189.

This sorcerer is suddenly seized with dreadful convulsions: and at length, agitated by demoniacal inspiration, he pours forth a blasphemous address to the giant king; in the course of which, he assures the monarch, that the sun is his father, and the moon his mother, and exhorts him to chase the angels from the mount of Paradise, and to raise upon it a tower, from whence he may hold communion with his brethren, the stars. By way of preparation for this hopeful project, he proceeds to advise, that the patriarchs be immediately burned alive; and dares the Almighty to interfere, if he can, in

their behalf. At that awful name, his voice is suddenly repressed; his nerves are frozen; and he stands torpid and motionless, "alive to suffering, but alive in stone." From this expression, we were in great hopes that he was actually entombed alive in brick and mortar, and were much disappointed at the comparatively mild punishment inflicted on him. Enoch steps forward, and pronounces as his doom, that he shall wander "a drivelling idiot from house to house, and never find an home." The sorcerer himself seems to have expected something worse, and, idiot as he is, has the wisdom to make off as fast as possible.

"The wizard heard his sentence; nor remain'd
A moment longer; from his trance unchain'd,
He plung'd into the woods;—the prophet then,
Turn'd, and took up his parable again."
pp. 200, 201.

Enoch proceeds to prophesy the approaching fall of the giant king, and the subsequent destruction of all his subjects by the deluge. The giant chiefs, exasperated, rush upon the prophet; the monarch himself, flies at him with drawn sword, and aims a fruitless blow. The intended victim is no longer to be seen; "he walk'd with God, and was not found." His mantle falls on Javan, who immediately, endued with miraculous power, leads away the band of the faithful in safety, from among the ranks of their enemies. The giants now prepare for their desperate enterprise of storming Paradise; but they are themselves first assailed by a dreadful storm and earthquake, which paralyze their troops, and which are succeeded by an incursion of embattled cherubim. The giants instantly fly in consternation, and their monarch is himself the foremost of the van. He dies in the tumult, being treacherously slain by some unknown hand; and his chieftains pursue their flight to their own countries;

"With life alone escaping from that war

In which their king had hail'd his realm complete,
The world's last province bow'd beneath his feet."

In the simile that follows these lines, we think, that there is real sublimity. It exhibits, too, an object of comparison finely analogous to the era and title of the poem.

"As when the waters of the flood declined,
Rolling tumultuously before the wind,
The proud waves shrunk from low to lower beds,
And high the hills, and higher, raised their heads,
Till Ocean lay, enchased with rock and strand,
As in the hollow of the Almighty's hand,
While Earth with wrecks magnificent was strew'd,
And stillness reign'd o'er nature's Solitude:
—Thus in a storm of horror and dismay,
All night the giant army sped away;
Thus on a lonely, sad, and silent scene,
The morning rose in majesty serene."
pp. 215, 216.

This is a passage of peculiar excellence, and serves to prove the occasional extent of Mr. Montgomery's powers, and at the same time, we must admit, to mark by contrast, the deficiencies of many parts of his performance.

The conclusion of the piece, dismisses Javan to the delights of "friendship, home, and love;" and the scattered tribes of Eden, to the enjoyment of liberty and peace.

Such is the story which Mr. Montgomery has chosen as the basis of a poem of ten cantos, and nearly four thousand lines. Its defects are too obvious to require much comment. The most willing attention cannot be long detained in favour of a tale, in which the incidents are so few and so slightly interwoven with each other; in which the action and the catastrophe are so feebly connected; the episodes, or digressions, so numerous and so long. The personages are almost inactive; and as far as their conduct in the piece is concerned, seem gifted to little purpose with all their extraordinary qualities. The giant king, employs his superhuman strength, talents, and dimen-

sions, in reducing, with a countless host that has overrun the world, and that is commanded by gigantic chiefs, a small tract of country, defended by men of ordinary size; and even this service he does not appear to have performed, for the most part, in person. The goatherd is endowed with magic arts, and many other inconceivable attributes, to no end, as it would appear, but to make a blasphemous speech. Even Enoch, though a character of high dignity, and divinely inspired, cannot be ranked as an *agent* in the poem, unless his annunciation of the wizard's doom, entitle him to be so considered; and as for Javan, his wondrous skill in music, which perhaps, after all, forms his prominent characteristic, achieves absolutely nothing. He makes love excessively ill, and his principal exploits are, his desertion from the army in the outset of the poem, and his escaping from it in the conclusion.

If we pass from the subject and plan of the work, to consider the style of the composition; we find, in the first place, that it is chargeable with a large proportion of flat and prosaic passages. No doubt, in a narrative poem of considerable length, a certain admixture of these is fairly admissible. From the time of Homer, downwards, the critics have felt themselves obliged to wink at the occasional slumbers of the epic poet. But this is an indulgence to be rarely claimed, and one which is, besides, in strictness, due only to the entertaining fabulist; who

"Speciosa miracula promit,
Antiphaten Scyllamque et cum Cyclope
Charybdim."

Where the narrative itself is defective in interest, this license must be used with proportionable reserve: for as it is by the invention, or the composition, that the merits of every poem must be decided; a failure in the plan, can only be compensated by a sustained elevation and beauty in the style. There must either be a valuable material, or a highly

finished workmanship. In the absence, however, of both these qualities, the genius of the author may, in a great measure be vindicated by the frequent display of extraordinary power in detached parts of the work. Now, that the present production exhibits very numerous instances of pleasing and elegant poetry, we most readily admit; but we think it defective in strength and originality of conception. Its beauties often reside in a turn of expression superior to the thought or image conveyed; and we, also, detect frequently a too-servile imitation of the great masters of the art, varied sometimes by an adoption of those obvious ideas which cannot be said to be borrowed, because, by long-continued use, they have passed into public property. It would have been easy, had our limits allowed of it, to have swelled this review by numerous illustrations of the justice of these remarks.

With these impressions of Mr. M.'s general style of composition, we are nevertheless of opinion, that parts of this performance display merit of a very solid description, and are equally excellent in the matter and the manner. In that class of poetry, indeed, the main strength of which depends on the thought and sentiment, he very uniformly maintains the tone of the preceding specimens; but, in the descriptive vein, he sometimes exhibits incomparably more novelty and vigour. We were particularly pleased with the following piece of forest scenery.

"Sweet was the scene! Apart the cedars
stood,

A sunny islet opened in the wood;
With vernal tints the wild briar thicket
glows,

For here the desert flourish'd as the rose;
From sapling trees with lucid foliage
crown'd,

Gay lights and shadows twinkled on the
ground;

Up the tall stems luxuriant creepers run,
To hang their silver blossoms in the sun;
Deep velvet verdure clad the turf beneath,
Where trodden flowers their richest odours
breathe:

O'er all, the bees with murmuring music flew
From bell to bell, to sip the treasur'd dew:
While insect myriads in the solar gleams,
Glanced to and fro, like intermingling
beams;
So fresh, so pure, the woods, the sky, the
air,
It seem'd a place where angels might repair,
And tune their harps beneath those tran-
quil shades,
To morning songs, or moonlight serenades."

pp. 35, 36.

The powers of Javan's flute are described with yet more striking effect :

“ At once obedient to the lip and hand,
It utter’d every feeling at command.
Light o’er the stops, his airy fingers flew :
A spirit spoke in every tone they drew.
’Twas now the sky-lark on the wings of
morn,
Now the night warbler leaning on her
thorn—
Anon, through every pulse the music stole
And held sublime communion with the soul;
Wrung from the coyest breast th’ unprison’d sigh,
And kindled rapture in the coldest eye.”

p. 41.

By the preceding remarks, it will appear, that our critical reckoning with Mr. Montgomery is rather complicated and difficult of adjustment. Whether the balance is, on the whole in his favour, we do not mean at present to examine. We had rather (to pursue the metaphor) keep the account *open*, and postpone a settlement, in the hope of further transactions with him. There is, however, one merit, and that of the highest order, for which we have not yet allowed him the praise that it eminently demands: and we mention it last, not by any means as least in the eye of the Christian Observer, but because it is of a kind less immediately connected than the points which have been already considered with the literary character of the piece. The sentiments are uniformly pure and pious. They have a tendency (rare indeed in works of this class!) to promote spirituality and devotion in the reader; and at the same time, they give a most pleasing impression of the feelings and principles of the author. Need we say then, that we

have considered this work with a most fervent wish to find it worthy of un-mixed applause? But a poem must, after all, be criticised as a work of taste; and there is one rule for the appreciation of moral, and another for that of literary, excellence. Did it depend upon ourselves, how gladly should we always twine for the brow of the same candidate, the rival palms of genius and of virtue!

A Sermon, preached at the Parish Church of Christ Church, Newgate Street, on Thursday, May 5, 1814. Before the Prayer-book and Homily Society, at their Second Anniversary. By the Hon. and Rev. G. T. NOEL, M. A. Vicar of Rainham, Kent. Hatchard. 1814.

WE have, on former occasions, expressed our warm concurrence in the plan and objects of this Society; and we are happy to find by the Reports, which are now before the public, that it continues to labour with extensive and increasing effect. The sermon, delivered by Mr. Cunningham, on its First Anniversary, and noticed in our Number for September, 1813, was calculated to render great service to the cause; and we anticipate results not less favourable from the scriptural and persuasive appeal of Mr. Noel.

The text is in 2 Thess. ii. 15.; "Therefore, brethren, stand fast, and hold the traditions which ye have been taught."—In opening his subject, the preacher is careful to distinguish between the traditions of the Apostles and the traditions of our Church; and admits the possibility of perpetuating error, by blind adherence to the traditions of uninspired and fallible men. But if they shall be found to harmonize with the traditions of the Apostles, it can surely, as he observes, be no diminution of their value, that they have been loved and honoured in days of old; that they have come down to us with the sanction of great and venerable names, and with every recommendation, which can be fur-

nished by the wise and good. On these grounds, Mr. Noel challenges the respect of his hearers for the Liturgy and Homilies of the Church of England, and strenuously urges the apostolical exhortation to stand fast and maintain them.

The first point which he proposes to consider, is, The object and use of a national liturgy. He examines, secondly, The nature of a liturgy likely to attain that object. He then proceeds to adduce some evidence, that the Liturgy of the Church of England answers the description; and lastly, solicits patronage and support to the Prayer-book and Homily Society, as being directly calculated to increase the *efficiency* of the national liturgy.—Under the first head, and among the principal uses of the liturgy, he mentions, uniformity of religious sentiment, the means of publicly worshipping God in an intelligible and spiritual manner, and the benefit of a standard by which to convict of error the careless and the wandering.

The discordant views which different parties of professing Christians are accustomed to take of the Bible, have supplied many arguments against the general diffusion of the Scriptures alone, even by a society: whereas, the conclusion to be derived from that circumstance is, the importance of circulating some common and received exposition of faith and practice. If we cannot send into all lands both the Bible and the Prayer-book, the Bible alone can do no harm, and will certainly do good. If we have the opportunity of supplying the members of our church with its regular services, we shall confer a greater benefit by giving both the Bible and the Prayer-book than the Bible alone: we supply that exposition of the Scriptures, which churchmen admit to be a sound exposition, and uniformity of sentiment is thus increased and confirmed. No permanent church fellowship is likely to arise from acknowledging the mere *authority* of Revelation; a union founded upon

the *contents* of the same volume must imply a certain mode of interpretation, and refer to certain articles either written or understood. Such is the manner in which the preacher asserts the importance of a liturgy for producing uniformity of sentiment.

“What, then, every parent daily attempts in the domestic circle, and every separate congregation attempts among the little ones of the flock, by catechisms, and sacred songs, and accredited instructions; that does the national church attempt amidst society at large, by her liturgy and solemn services. If, therefore, happy is that family, and happy that society, which, having collected the principles of their mutual attachment from the infallible records of the Gospel, form those principles into bonds and ties of affection, by a reference to one standard of faith, and one method of instruction; happy likewise is that national church, which having formed her hallowed services upon the principles of revelation, and admitted, I will not say the *privilege*, but the *duty* of private judgment, is enabled to blend the affections, and to secure the veneration of the community, by the wise reception and enlightened belief of her forms of worship, and expressions of faith!” pp. 6, 7.

In proving the use of a liturgy from the circumstance of its affording the public means of worshipping God in an intelligible manner, Mr. Noel introduces several judicious observations upon extemporary prayer; and it cannot be denied, that this mode of public worship is liable to very serious objections. Among others, which might be adduced, he specifies the unequal abilities of those that lead the worship; the uncertain frames of mind to which the Minister is liable, and according to which, rather than to the diversified state of the people, his prayers will generally be conceived; above all, the occasion afforded for error. A written form, prescribed and drawn up by the collective wisdom of humble and holy men, has, in all these respects an obvious advantage: it depends not upon the caprice or feeling of the moment; it runs into no extravagances of thought or expression; it is always applicable, and always safe.

Nor is a national liturgy of trifling value, as it affords a standard by which to convict of error the careless and the wandering.

The Bible is the great standard; but the formularies of the Church, as all sects, by their conduct and the regulation of their internal policy, virtually admit, are valuable as a secondary standard. The opinions of great and good men are to be received with deference; many, who might be disposed to explain away the declarations of Scripture, may be induced to bow with submission to their own acknowledged formularies; and an appeal to these records may excite a spirit of inquiry, which shall lead the wanderer back to the fold.

"In the efforts therefore to revive a spirit of religion, to promulgate the unutterable importance of Christ's Salvation, we may unfurl not only the banner of the Lord, but the banner of the Church; and ground the soundness of our principles, not merely upon their agreement with the oracles of Christ, but on their unison with those truths which our Reformers taught, and bled to maintain. The names of those departed servants of the Lord may yet fall with unwonted efficacy on the ear of the deluded. Those good men, though dead, may yet speak to the silencing of the cavalier, and it may be to the conversion of the sinner!" pp. 11, 12.

Such are the chief purposes of a national liturgy.—The preacher examines, in the *second* place, the character of a liturgy which is likely to ensure the attainment of these ends.

This liturgy, he observes, must be scriptural in its sentiments, simple in its construction, and general in the subjects both of petition and thanksgiving. In illustration of the first of these observations, we cite the words of the author.

"To enable the spiritual worshipper to pray without hesitation, he must feel the sentiments uttered to be harmonious with the will of God. The prayers and thanksgivings offered must be grounded on the solemn and immutable truths of revelation, on the full disclosure of God's mercy through Christ to the ungodly.

"Hence they must be suited to the case

of a being, once depraved and lost, but now penitent and preserved. They must be fashioned to meet the wants of a soul, helpless in itself, and looking for strength, mercy, and safety, only through the atoning blood and perfect righteousness of a Mediator, granted to us by the sovereign benevolence of God. They must presuppose the deadness and darkness of the human heart and understanding, and the absolute necessity of conversion and sanctification by the power and Spirit of God. They must refer the contrite and heavy laden to the eternal faithfulness of Him, who is the same yesterday, to-day, and for ever; and guide the weak and desponding to the knowledge of those gracious purposes and designs of God, which are to be fulfilled and glorified in the all-sufficiency of Jesus Christ. They must unfold the character and duties of a Christian, as of one separate both in heart and life from the views, maxims, and principles of the world: and finally they must be adapted to him as to a pilgrim and stranger, passing quickly, through a troublous world, to an eternal and blissful home in the vision of God!" pp. 12, 13.

The third point is to shew, that the Liturgy of the Church of England agrees with this description.

The general excellence of our forms, as Mr. Noel justly observes, is commonly admitted even by Dissenters: the majority of them have no complaint against the doctrines of the Church. By the pious members of our own communion a more abundant testimony will be afforded: and to them he appeals with peculiar force. The simple confessions of the Liturgy breathe a spirit, and are descriptive of feelings, which every penitent will acknowledge as corresponding with his own. The subjects of consolation are all drawn from the treasury of God's holy word, and lead the supplicant to that temple of mercy under which he is directed to repose. The weary and heavy laden are brought immediately to Him who hath promised rest to their souls; and while they partake of these blessings of grace, which the abundant love of their Saviour has unfolded to all that ask him, they are taught to renounce all dependence upon these, and to pour out their

full hearts in thanksgiving and praise.

"And if scriptural in its confessions of sin, and petitions for consolation, equally scriptural are the prayers of the Liturgy as to the practical dispositions and tempers of mind, which they at once cherish and evince in the breast of the worshipper,

"How abundantly do the petitions of the Liturgy imply this truth, that 'faith worketh by love!' What attention to the wants, what sympathy with the sorrows, what tenderness to the infirmities of others are *there* exhibited! Can I here but mention that part of the service, entitled the Litany in particular, as containing a series of petitions, in which every relative duty, every charitable sentiment, every case of calamity, is remembered—and remembered with a feeling which seems almost to transmute the petitioner into the sufferer? As men connected with the whole human race, or as subjects of a particular kingdom; as citizens, as members of families, as companions in society, as witnesses of the helplessness of the child, the solitude of the widow, the desolation of the orphan, the regrets of the captive; as partakers of the fears of the weak, and the perils of the wandering; as spectators of the remorse, with which the bosoms of the enemy, the slanderer, and the persecutor will one day be torn, as mourners by the bed of death, receiving the last sighs of the dying, and anticipating our own; in all these capacities, and many more, we are found supplicating, in this astonishing remembrancer of human wants!

"Those who framed this holy, this simple, this affecting detail, appear to me to have caught the very spirit and manner of Scripture. Their minds must surely have been cast in no ordinary mould. Nor will it I think be denied by the candid inquirer, that they have well fulfilled the injunction of the Apostle, 'praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints.'" pp. 19, 20.

Mr. Noel concludes by soliciting support to the institution, as calculated to give efficiency to the national liturgy, not only by widening its circulation, but by deepening the respect and value for the general principles of liturgical service.

Under this head, he adverts with much force to the mistake which many persons commit with regard to the relative importance of prayer

and preaching. Preaching is indeed the great *instrument* of religion: but prayer is a part of *religion itself*. If the Christian seek for intercourse with his God, he will go to his temple as to a house of prayer. His mind will be free from those temptations to criticise and cavil, which infest the hearts of those who go rather to hear the preacher than to converse with God. He will approach the sanctuary in that spirit which best prepares him to derive benefit from the service, and is best suited to the cultivation of humility and love. Whatever may be the lessons of the pulpit, if he repair in this disposition to the worship of his Father in heaven, he will not fail to derive from the Liturgy itself a large measure of knowledge and edification.

It is under the conviction of the tendency of this Society, thus to promote the *estimation* of the Liturgy, that Mr. Noel appears as its advocate. The object of the Institution is simple and exclusive: it regards the formularies of the Church, "not as subsidiary, not as attached to other views and ministrations more important," but as entitled to all its care: and experience proves that distinct societies, established for distinct objects, will, in their several departments, produce effects infinitely greater than any society which has a combination of plans. Where many objects are proposed, it generally happens that undue pre-eminence and importance are given to one department, while another is lamentably neglected.

In the three last pages of his discourse, the preacher dwells with heartfelt exultation upon the prospects which are now opening before the Catholic Church of Christ "militant here on earth." In contending for the peculiar forms of that church of which he is so valuable and conscientious a minister, he displays a mind which is animated by charity to all men. Every sentiment which he utters is warm with the glow of

Christian love ; and it is impossible to peruse this eloquent and scriptural sermon—a sermon written for a special purpose, and in behalf of a particular church—without acknowledging, that the writer at least is “united in heart to the people of God of every denomination.” It is impossible not to join in his fervent wish, that “the stream of charity,” which issues “from the threshold of our sanctuary,” may “flow on to enrich and heal the farthest nations of the earth.” (p. 26)

In place of further recommendation of this able and excellent discourse, we shall present our readers with the concluding paragraphs.—The force and beauty of them will induce many, we trust, to read the whole.

“The preparations which justify this hope” (of the approach of Christ’s kingdom) “are certainly strange and portentous. At the close of more than twenty years of ruinous warfare—a long and disastrous period, sufficient to have blotted out all records of Charity, and to have engraven the vows of hatred on every heart—at such a period, and even in the very moment of direct conflict, a spectacle has appeared, at once pacific, novel, and contradictory. The jarring world, holding fast the sword drenched in blood in the one hand, has suddenly grasped the Bible in the other. The bow of God has not as usual illuminated the summer cloud, but shot across the blackest tempest. The seeds of peace have been sown in the very track of armies ; and contending nations have communed as friends, on the means of relieving their common ignorance of the Prince of Peace, and of attaining their real felicity in Him ! The wretched situation of millions has come up in remembrance before us ; and every hand has been lifted up to spread that Gospel, whose prophetic testimony is gone forth, that war ere long shall be learned no more !

“Is the tumult now hushed, and by a power as great, though silent, as that which once, in the chosen land, transformed the surge into a calm ? For what high purpose and design is this sudden and rapid change ? God grant the vision of the Apocalypse may prove its blessed explanation ! “I saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven,

saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain ; for the former things are passed away. And He that sat upon the Throne said, Behold I make all things new. And he said unto me, Write—for these words are true and faithful !” pp. 27—29.

It may be proper to add, that it appears from the Report annexed to this sermon that the Society has gained a considerable accession of patronage, and many subscribers during the past year. A delay had taken place in the publication of the folio edition of the Homilies ; but it had chiefly arisen from the desire to render it as perfect as possible by a careful collation of the different editions of these formularies which have appeared. Near seven hundred copies had been subscribed for ; two hundred of these by one benevolent individual in the North of England. The price to subscribers is one guinea for each copy ; but when they have been supplied, as this price is inadequate to defray the expense, it will be raised to a guinea and a half, except in the case of parish churches, which shall receive the copies they require at cost price.

The Society has supplied Prayer-books to New South Wales, to the soldiers of the Duke of Wellington’s army, to the hospital and barracks at Brighton, to the London Female Penitentiary, and to the debtors and felons in Newgate. The number of Prayer-books issued during the year amounted to 7660, besides 550 Psalters. The number of Homily Tracts issued amounted to 86,847, of these 7824 were bound up in little volumes. Besides fresh editions as they were called for of the 25 Homilies previously published, the Homilies “on Prayer,” “on the Resurrection,” and “on the Gift of the Holy Ghost,” and the

"Articles of Religion," have been published in tracts.

The society has added to its list of Vice-presidents the Dean of Wells, the Dean of Carlisle, and the Dean of Armagh (Viscount Lifford), the Chancellor of the Exchequer, and Viscount Galway. The Rev. H. Budd, the late secretary, in consideration of his zealous services, has been nominated a governor for life.

We conclude our abstract of the Society's Report, and this article, with the following testimony, selected from several others, to the usefulness of the Homily Tracts, which has lately appeared in the Report of a Society for visiting and relieving sick and distressed poor.

"Speaking of an afflicted man, the Report says (p. 19, Case 10.), 'The sufferer had served God in the days of health and prosperity, and was eminently comforted in his illness. He was frequently blessing and praising God for the mercies he received. Though his sufferings were long and great, the Visiter, who often saw him, does not recollect a murmur having escaped his lips. The man improved in every holy and joyful Christian grace: and when at length he walked through the valley of the shadow of death, he evidently feared no evil, but died rejoicing in hope of the glory of God. Several Homilies of the Church of England had been given him, and that against the fear of death had been a source of peculiar consolation to his mind.' In a private communication, the clergyman who attended him, remarks, 'Several tracts were put into his hands, but he expressed himself again and again during his long illness, and that unsolicited, as peculiarly interested in that Homily.' " pp. 16, 17.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c

GREAT BRITAIN.

PREPARING for publication;—An Anatomical and Physiological Examination of the Brain, as indicative of the Faculties of the Mind, in one vol. royal 8vo. with engravings by Dr. Spurzheim.

In the press: A Narrative of the Travels of the Rev. John Campbell in South Africa, at the request of the Missionary Society;—A Life of Melancthon, by the Rev. F. A. Cox, A. M. of Hackney;—Historical Sketches of the house of Romanoff, the reigning Family of Russia, with an account of its present state, by the Rev. W. Anderson;—Letters from England, by a foreign nobleman, in 1810, 1811, 1812, and 1813;—A Dictionary of Religious Opinions, by Mr. Jones, author of the History of the Waldenses;—A second volume of the History of the English Church and Sects, by the Rev. J. Grant;—and the second vol. of "Studies in History," by the Rev. T. Morell, of St. Neot's, containing the History of Rome from its earliest records to the death of Constantine, in a series of Essays, accompanied with moral and religious Reflections, &c. &c.

The use of the gas of coal for the purpose of illumination, is extending considerably in the metropolis. The Houses of Parliament and several of the streets in their vicinity are now enlightened by it. Establishments for its manufacture have been formed both in the City Road and in Worship Street; where it is presented in butts for sale, and transmission to distant places. The light produced by it is without doubt extremely brilliant.

The following work has just appeared, viz. "Lettre à son Excellence Monseigneur le Prince de Talleyrand Perigord, Ministre et Secrétaire d'Etat, &c. au Sujet de la Traité de Nègrés, par William Wilberforce, Ecuyer, Membre du Parlement Britannique." It is printed by Schulze and Dean, 13, Poland Street; and contains about 100 8vo. pages. An edition of this letter in English may be expected. The work is worthy of the cause and of its author.

Another valuable publication on the same subject, entitled "De l'Interest de la France à l'égard de la Traite des Nègrés, par J. C. C. Simonde de Sismondi," pub-

lished a few weeks ago at Geneva, has just been republished in England by Mr. Peltier. It proceeds from the same press with the letter of Mr. Wilberforce. In the pamphlet of M. de Sismondi the question of the Slave Trade is most ably argued as it affects the commercial interests of France.

EAST INDIES.

The following works were in a course of preparation for publication at Calcutta, viz :—A series of the best writers on Mohammedan law, by Dr. Lumsden, Persian and Arabic Professor in the College of Fort William ;—A new and augmented edition of Dr. Hunter's Hindoostanee and English Dictionary, by Capt. Roebuck, assistant-secretary and examiner of the college ; Grammars of the Telinga, Carnata, Cashmeera, Pushto, Ballochee, and Orissa Languages, and a Bengalee Dictionary, by the Rev. Dr. Carey, professor of Sanscrit and Bengalee, and Missionary at Serampore ; who had just finished a Grammar of the Punjaabee Language ;—A Grammar of the Burman Language, by Mr. Felix Carey, a Missionary ;—A Key of the Chinese Language, by Mr. Marshman, another missionary ;—A Sanscrit and English Dictionary, by Mr. Wilson.

JAVA.

The Java Gazette communicates the following report of the effects produced by the abolition of the Slave Trade at Macassar.—“The influence of the abolition of slavery is already felt to a great degree in this country. Murders, which were formerly so numerous here, now happen very seldom ; the people of the country travel about to any distance in perfect security. Those wretches, whose former employment was stealing and selling children into slavery, are now obliged to confine their depredations to horses and buffaloes ; and the scantiness and precariousness of this mode of subsistence, compels many to cultivate the land, to procure a livelihood. Under these circumstances, cultivation and civilization are daily increasing, and must extend rapidly over the country. The native chiefs in Celebes do not conceal that they are much poorer, in consequence of the change ; but although they cannot at present be expected to co-operate willingly in the suppression of slavery, they are perfectly conscious of the blessings it must ultimately produce.”

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Short Discourses on the Lord's Prayer, chiefly designed for the use of Country Villages ; by Isaac Mann. 2s. 6d.

An Essay on Immortality, by the author of a Review of the first Principles of Bishop Berkley, Dr. Reid, and Professor Stuart. 8vo. 9s.

Evidence and Authority of the Christian Revelation ; by the Rev. Thomas Chalmers. 7s. 6d.

Rural Discourses ; by the Rev. W. Clayton. 2 vols. 12mo. 4s.

The Common Prayer-book the instrument of Conversion, exemplified in the case of the late Thomas Ryle ; by the Rev. Solomon Piggott, A. M. 6d.

A Comparative View of the Churches of Rome and England ; by Herbert Marsh, D.D. F.R.S. 8vo. 7s. 6d.

Tracts on the Doctrine of the Holy Trinity, and on the Nicene and Athanasian Creeds, with a Disquisition on Rational Christianity, by Soame Jenyns, Esq. To which is prefixed, an Introduction to the Doctrine of the Trinity and Athanasian Creed ; by the Right Rev. T. Burgess, Bishop of St David's. 8vo. 4s.

A Sermon preached on the day of General Thanksgiving, &c ; by the Rev. E. T. Vaughan, M. A. 1s. 6d.

MISCELLANEOUS.

A Practical View of Christian Education, in its early Stages. 12mo. 5s.

A General View of the Agriculture of the Orkney Islands ; with observations on the means of their improvement, drawn up for the consideration of the Board of Agriculture ; by John Shirreff. 8vo. 10s. 6d.

A Catalogue, comprising the Historical and Poetical Classes, a Miscellaneous Collection of valuable illustrated and early printed Works, and Books of Prints, now on sale by W. Ford, Manchester. Part I. 1s. 6d.

Fry's Catalogue of valuable old Books, including several rare specimens of early printing, now selling at No. 1, St. John's Street, Bristol. 1s.

A Historical View of the State of the Protestant Dissenters in England, and of the Progress of Free Inquiry and Religious Liberty, from the Revolution to the Accession of Queen Anne ; by Joshua Toulmin, D.D. 8vo. 12s.

The Annual Register ; or a View of the History, Politics, and Literature, for the Year 1805, being the 5th volume of a new series. 8vo. 18s.

A new and improved edition, being the fifth, of a Plain and Easy Introduction to the Knowledge and Practice of Gardening ;

with Hints on Fish Ponds; by C. Marshall, rector of Brixworth. 8vo. 9s.

A Genealogical History of the English Sovereigns, from William I. to George III. inclusive, accompanied with a brief statement of the principal events in each reign; Biographical Notices of all the Noble Families connected with the Royal Houses; and illustrated by Genealogical Tables; by Wm. Toplis.

Observations on Pulmonary Consumption; by H. H. Southey, M. D. 8vo. 7s.

The Exile, a poem, from the Russian MS. of the author, who fell before Dresden. 5s. 6d.

Selections from the popular Poetry of the Hindoos; by T. Duer Broughton. cr. 8vo. 7s. 6d.

Poems and Translations, by the Rev. J. Bull, M. A. cr. 8vo. 7s.

Ossian's Fingal, a poem, in six Books, rendered into verse, by George Harvey. 8vo. 10s.

The Poetical Register for 1810 and 1811; being the eighth volume of the work. cr. 8vo. 12s.

Considerations sur Geneve, dans ses Rapports avec l'Angleterre et les Etats Protestants; suivies d'un Discours prononcé à Geneve sur la Philosophie d'Histoire; par J. C. L. Simonde de Sismondi. 8vo. 4s.

Magna Britannia; vol. III. containing Cornwall; by the Rev. Daniel Lysons, A.M. &c., and Samuel Lysons, Esq. F.R.S. &c. 4to. 3l. 15s., with Views, 6l. 18s.—royal 4to. 6l. 6s. with Views, 11l. 11s.

The History of Essex, from the earliest period to the present time, with biographical notices of the most distinguished and remarkable natives; by Eliz. Osborne. Part I. 4to. 15s.—royal 4to. 1l. 1s.

Britannia Depicta, Part IV. 3l. 15s.—Proof, 6l. 6s.—on India paper, 8l. 8s.

An Account of a Voyage to Abyssinia, and Travels in the interior of that country, under the orders of the British government, in 1809 and 1810; in which is included, an account of the Portuguese settlements on the eastern coast of Africa; a summary of late occurrences in Arabia Felix; and some particulars respecting the aboriginal African tribes, from Mozambique to the borders of Egypt, with vocabularies of their languages; by H. Salt, Esq. F.R.S. &c. royal 4to. 5l. 5s.

A Journal of a Voyage in 1811 and 1812 to Madras and China, returning by the Cape of Good Hope, and St. Helena in the H. C. S. the Hope, Capt. Jas. Pendergrass; by James Wathen. Illustrated by 24 coloured Prints. 4to. 3l. 3s.

A Translation of the first two volumes of the Relation Historique, under the title of Personal Narrative of Travels to the Equinoctial Regions of the New Continent, during the years 1799-1804; accompanied by the whole of the Text of the Atlas Pittoresque, and a selection of plates by M. de Humboldt; forming two volumes, under the title of Researches on the Institutions and Monuments of the ancient inhabitants of America, &c. &c.; by Helen Maria Williams; illustrated by plates, some of which are coloured. 4 vols. 8vo. 2l. 12s. 6d.

A Voyage round Great Britain, undertaken in the summer of the year 1813, and commencing from the Land's End, Cornwall; by Richard Ayton. With a series of views, illustrative of the character and prominent features of the coast; drawn and engraved by Mr. Wm. Daniel, F.R.A. Nos. I. to VII. 10s. 6d. each.

Letters from Paris; by the Rev. J. Chetwode Eustace. 8vo. 4s.

Paris in 1802 and 1814; by the Rev. Wm. Shepherd. 8vo. 8s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

(Continued from p. 601.)

We now come to that part of the Society's Report which relates to *India*. Our readers are well acquainted with the school establishments of the Rev. Dr. John, of Tranquebar. That venerable minister of Jesus Christ applied to the Rev. Mr. Thomason of Calcutta, for such aid as he could afford him. The Corresponding Committee of the Society at Calcutta were induced, by this application, to appropriate a part of the funds entrusted to them for the purpose of defraying the expense of readers in the native towns, to the support of Dr. John's Christ. Observ. No. 154.

schools; it appearing to the Committee, "that the true line of labour was precisely that which Dr John had pointed out." Accordingly, they voted one hundred rupees a month, equal to 12l. 10s. sterl., to this object, under the superintendence of the Rev. Dr. John, and the Rev. Mr. Thompson, chaplain at Madras. "I communicated this resolution," adds Mr. Thomason, "to that honoured labourer Dr. John, in time for him to receive the glad tidings by Christmas-day. This is always a joyful time with the Tamul Christians, and would be kept with peculiar joy and thankfulness, on receiving the unexpected intelligence of this donation."

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The Society, on receiving this gratifying intelligence, doubled the annual sum which had been placed in the hands of the Corresponding Committee; raising it from 250*l.* to 500*l.*

Our readers are already aware, that the venerable Dr. John has closed his earthly labours; but his place is well supplied by the Rev. Mr. Caemerer, who, in succeeding to the chief superintendence of the Tranquebar Mission, has also undertaken the charge of Dr. John's school-establishments. He will be aided in his benevolent and useful exertions by the Society's two Missionaries, the Rev. J. C. Schnarrè, and the Rev. C. T. E. Rhenius, who sailed from this country for Madras, in the month of February last.

It has been a part of the plan of this Society, to establish native readers of the Christian Scriptures in the most populous places of India. Of one of the natives, who has been for some time employed in this way with unexpected success, Abdool Messee, a full account will be found, in our Vol. for 1813, p. 841. Of this useful labourer Mr. Thomason writes, under date of Oct. 9, 1813, that his success greatly exceeds their hopes. "We could never have ventured," he adds, "to hope for such rapid and extraordinary effects as have attended his ministrations at Agra in this short period. A bright day seems to be rising upon those parts. What may we not expect from such prosperous beginnings?"

We shall here interrupt our account of the report of the committee, in order to lay before our readers some extracts from the Journal of Abdool Messee, which have arrived since the report was printed.

The journal was written by the Rev. Mr. Corrie, one of the chaplains of the Honourable E. India Company, stationed at Agra.

"1812. Nov. 20.—We left the neighbourhood of Calcutta, having two friends in company. There was a large party of boatmen and servants."

"Nov. 29.—We rested in a lonely place. In the afternoon, Abdool collected the boatmen and others on the bank, to the number of about forty, and preached to them. He began and ended with a hymn, after the manner of the Asiatic religions, in which he was joined by the Christian children and servants. His discourse was from the latter end of the 1st chapter of St. Matthew. He spoke of our sinful state by nature, adducing many proofs observable in their own life and conversation, which render a Saviour necessary; enlarged on the birth of Christ without sin, that he might be a suitable surety for sinners; the meaning of

his name Jesus, Immanuel; bringing forward proofs of his divine power, and pointing out the salvation which he bestows. The latter part was very satisfactory indeed, as an evidence of his acquaintance with the change which passes in the Christian's mind. His discourse was intermixed with exhortations to embrace the religion of the only Saviour. Some, it seems, set light by what they heard: others approved, and said his book contained more weighty truths than their Shasters."

"Dec. 5. Saturday. We arrived in the neighbourhood of a Christian friend, and our party went from the boats to pass the Sunday at his house, and found literally in the wilderness God present in our little assembly.

"Abdool could not get the boatmen to attend him; and therefore, taking the Christian children with him, he went to a village at a little distance, and began to sing his hymn. The whole village, men, women, and children, soon gathered round him: he explained to them the Ten Commandments, and enforced their obligation. They heard with much attention."

"Dec. 29.—At Danapore we were gratified with the sight of a large school of native children, kept by the Baptist Missionaries. They have another school in a neighbouring village. One of the Missionaries told me, that Mr. Martyn's name is held in great esteem by the natives here; and that the schools which he had instituted when here had rendered the way easier, for the people now send their children to school without scruple. I remember it was not so when Mr. Martyn began his schools.

"1813. January 3. Sunday.—Our boat staid at Ribbon Gunge. In the afternoon, Abdool went into the Bazar, and preached. At first, the people shewed no attention; but gradually, one and another stood, till a crowd collected, and more attention seemed excited than at any place before. After he had finished his discourse, the people gathered round him, and asked many questions about the names which he had mentioned. Three came down to his boat with him, and passed a good deal of the evening in conversation; writing down from his lips what he told them in brief of Christian truth.

"Jan 7.—At Baxar. Early in the morning walked with Abdool toward the European barracks. On drawing near, some of the native wives of the soldiers recognised me, and several came out and expressed their gladness to see me, and said they should be happy to have public worship. These had been of my congregation at Chunar. Abdool expressed great satisfac-

tion, and observed that this was the first time he had seen native Christians desire divine service. About ten, we had public worship with the Europeans, the commanding officer attending. About 20 native Christians, mostly women, assembled in another place with Abdool; after reading prayers, he was led to discourse long on subjects which occurred at the time, and says he never felt his heart so drawn out during any exercise as here. Several also of the congregation were affected even to tears.

"Jan. 10 Sunday.—Rested at Ghazepore. In the afternoon, Abdool walked into the Native Town. Met with the chief land owner in the place and neighbourhood; a man of wealth and of great goodness, and much esteemed among his own people as a holy man. After some conversation he invited Abdool to his house, where about a hundred people were assembled, before whom much discussion took place about religion. The above person shewed more disposition to attend than any of them; and begged to have two copies of St. Matthew, and two of Persian, and that all the translations should be sent him from time to time."

"Jan. 14.—We reached Benares. On Friday, Abdool went up to Secrole to visit a Native Doctor there, of Portuguese origin. They had much conversation together, with which the above person expressed himself greatly delighted. He thankfully accepted a copy of the Morning Prayer and Litany, promising to begin worship in his family. Abdool visited other native Christians there, with less satisfaction. In returning to his boat, he had a long discussion with a crowd of Mussulmen.

"On Saturday, Abdool went to Chunar; and, on Sunday forenoon, held public worship there. On that but few attended, but those were greatly affected; many of them even to loud sobbing and tears. They earnestly requested that he would preach again the next day, which he did to a large assembly; and on Tuesday also. They heard with great attention, and detained him long afterward with inquiries on the subject on which he had addressed them. A party came down to his boat, begging he would read the Scriptures to them; and adding, 'Alas! when master was here' (meaning Mr. Corrie, who had been chaplain at Chunar), 'we paid too little attention to his labours. Would you were to remain among us!'"

"Jan. 22.—At Mirzapore, a young man came on board, who said he had followed

from Chunar on purpose to hear more from Abdool, and to beg a copy of the translation. He is the son of a Zemindar, and appeared serious, and full of inquiries. He said he knew, that, in the latter days, all shall become of one religion; and he supposed the time to be at hand."

"Jan. 23.—In the morning, we arrived at Allahabad.

"The concourse of people assembled to celebrate the Annual Bathing Season was unusually great. Every one that bathes at the junction of the Ganges and Jumma, pays to government a rupee; and, from a calculation made two days before the close of the festival, it was expected that 250,000 rupees would be collected. Those who drown themselves pay an additional sum to government. One poor wretch had drowned himself with the usual ceremonies before our arrival. Several more had signified their intention of doing so at the eclipse of the sun on February 1st; and many, it was expected, as is annually the case, would, from the pressure of the crowd, be thrust beyond their depth, and perish in the waters. The sight of such a multitude, collected on so deplorable an occasion, could not but affect a feeling mind. And is not the error of Balaam chargeable on those, who, possessing the vision of the Almighty, love and receive the wages of such superstitious iniquity?"

"In going to the house of a merchant, Abdool passed by a mosque where they were beginning prayers. He went to the door; but did not go in, lest they should raise a complaint against him for defiling their place. The reader began: 'O God, enlighten our hearts with the light of faith!' Abdool said aloud, 'Amen!' The reader looked round, with astonishment; and, after observing, began again the same sentence; to which Abdool again repeated aloud, 'Amen!' The reader proceeded, and Abdool was silent the rest of the service. When it was ended, some of them came round him, and inquired: 'You said Amen to the first sentence, but to no other: why was this?'—*Abd.* 'Because the first sentence was right, and was the prayer of holy men of old; but the latter part is an invention of late date.'—*Query*: 'How do you make that appear?'—*Abd.* 'You add the name of Abubeckar to that of Mahomet; so that, by your own confession, that is added since Mahomet's time.' Some of them now suspected, and inquired if he were not such an one. This led to an understanding; and a

* See volume for 1813. p. 665.

long dispute, in which he explained to them many of our customs in worship, and made appeals to their conscience. One asked, if he were not affected by the contempt of his former friends, and wondered he could be so hardened as thus openly to contend for Christianity.—*Abd.* 'I am, indeed, affected; and my heart by no means approves of your opposition: and you know, that at Lucknow, had such things been said to me, how I should have resisted; but now I am withheld. I am no longer in my own keeping, but in the power of another.' These asked who that might be. He answered: 'I am restrained, and enabled to bear your reproach, by the power of the Holy Spirit.' They were silent.

"He went last to the old merchant, who has a house at Dehli, where he formerly resided, and with some of whose children Abdool was educated. He treated Abdool with more affection than any of the others; and was much moved by his exhortations to seek salvation from Christ at the eleventh hour. He, and two others of the whole crowd assembled, took a copy of St. Matthew's Gospel. Many might have been given away; but, where no disposition appeared to read them, it was thought best not to give them.

"In one company, Abdool had occasion to mention his having been baptized by Mr. Brown. Some one inquired, 'Where is Mr. Brown now?'—*Abd.* 'He is where he has long intended to go. He is no longer in this world.' They said, 'That is very well! May you soon go after him, and no longer make this ado about your religion?'—*Abd.* 'I do, indeed, desire to be where Mr. Brown is, and care not how soon I may be taken: but think not that this religion depends on Mr. Brown, or on me; for, if I were taken away, God can raise up one from among your own selves to supply my place.'"

"Feb. 5.—An event occurred to-day, which Abdool related with great pleasure. At Monickpore resides an aged man, of venerable appearance, with a flowing white beard, who is considered a holy man. He is the proprietor of several villages; and is a man of more than ordinary good-nature. He has many servants and many disciples, and keeps open house for travellers. On these accounts he is much venerated by his neighbours. His place of worship is held very sacred, and many go thither as on a kind of pilgrimage. On Abdool looking in at the outer gate of the premises, one who was going in said, 'Come in, and pay your devotions.'—*Abd.* 'What

place is this?'—'It is a holy place: come in.'—*Abd.* 'What advantage will arise from my going in?'—*Stranger:* 'Why, every body goes.'—*Abd.* 'Though every body should act senselessly, why should I?'—On this the old man came, and asked Abdool who he was?—*Abd.* 'I am one of mankind, a servant of God.' The master of the house pressed him to go in; and ordered food to be brought for him, and for a Christian lad who was with him. On the food being brought, he himself set it before them, and begged them to eat.—

Abd. 'Excuse me: I may not eat of your dishes: not that I have any objection to eat with you, or with any one: but I am a Christian; and should I eat with you, your disciples would say you had lost caste.'—'You are, at all events, a good man, for thus explaining to me, and I am happy to see you. Pray have the English any books besides histories and books of amusement?'—

Abd. 'Yes, surely: they have the books of Moses, of the Prophets, and the Gospel. All the ancient books are in their possession.'—

'Yes! the Law, the Psalms, the Gospel, and the Koran. I know there are four Divine Books.' *Abd.* 'Well! all these are in the hands of the English; though of these there are many books which you include under the name of the Law;'

mentioning Isaiah and Daniel, and saying that David was the author of the Psalms. 'Well,' said the Old Man, 'I never knew that before: and have the English any kind of worship among them?'—

Abd. 'Certainly they have: but they are taught to shut their door, and to pray to their Father who seeth in secret. They place no dependence on outward observances for salvation. Why, if you are to be judged according to your opinions, by your works, you must be condemned. You are required to have on clean clothes when you worship; and that is easily obeyed: but then you are also to exclude the world from your mind, and to worship with the heart intensely fixed on God, (repeating a verse of the Koran in proof.) Now do you thus fulfil the precept?'—

The Old Man said, 'Oh no!'—*Abd.* 'Then are you not an offender?'—'Alas! yes'—*Abd.* 'Now the Christians are taught to believe in Jesus as enduring the shame and pain and death, on the Cross, which they deserve; and that, through faith in his sufferings, they shall be saved. They do indeed obey God; yet not of themselves, but by his grace: and their obedience attends their salvation, though not as the price of it.' The Old Man expressed great thankful-

ness; said he had never heard such things before, told his disciples these were true words, and begged a copy of the Gospel; for which, as Abdool had not taken one with him, he walked down, attended by his retinue. On parting, he begged Abdool would give him a sentence to remember. This is a custom between spiritual guides, when they part after a visit; and the most absurd expressions are common among them on these occasions. Abdool said: 'There is no such custom among Christians; but I can tell you one sentence, which, if you remember and believe, may be of service to you; and that is, the blood of Jesus Christ, the Son of God, cleanseth from all sin!' He requested Abdool would write to him, from time to time, on such subjects.

"At Dalamow, Abdool went to the house of the head man; who, on hearing the name of Abdool Messee, discovered so much ill will, as did several about him, that, for fear of a tumult, Abdool shortly took leave; observing that they reminded him of the command, not to cast pearls before swine, lest they turn again and rend thee.

"Feb. 13.—Saturday arrived at Cawnpore. On Sunday Abdool's brother, and his nephew, came from Lucknow to meet him. They received him with great affection, and wished to eat with him, and to be one with him in all things. Abdool wisely would not suffer them, until they should understand the grounds of his conversion, when they might choose. They brought word that a great stir had been made in Lucknow, on the report of his baptism reaching that place. One night a crowd collected at his father's house, and demanded that he should openly renounce his apostate son, or they should suspect him also of becoming Christian. He and the brothers declared they would not renounce Abdool, who always behaved kindly, and now wrote to them with great affection. A tumult ensued, which required the interference of the Cutwal, or Mayor; and the report was carried to the Nabob's sons, if not to the Nabob himself. The great men took the part of Abdool's family, and threatened the other party. These circumstances were partly known; and it had been determined as most advisable for Abdool not to go to Lucknow for the present; but, on being told of his family's continued good-will and favourable disposition to the Gospel; as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sisters also resolving to risk the displeasure of their husbands rather than not see him—Abdool thought he ought

to go; and we, commending him to the Lord, sent him with his brother and nephew, with one servant to bring us word of his welfare.

"Abdool is well known here, and his return has excited much talk about religion. It would occupy too much time to record every part of the conversation which he held the first day he went to the Bazar. It would explain exactly what is recorded of St. Paul's disputing daily in the market: Acts xvii. 17.

"One circumstance seems worthy to be remembered, as it shews that the natives are well aware that Christianity requires diligence in business. A Faqueer by trade, on seeing Abdool, cried out—'Ho; you seller of (your) faith, will you give me any thing?'—Abdool 'If you desire to purchase spiritual blessings, I may perhaps be able to supply you; but, as to worldly things, I have little to give. What I have, I labour for, and you are able to work for your provision as well as I.' The Faqueer replied, 'So! I expected, now you are become English, you would be for setting me to work—I know their way is, Work for your bread! work for your bread!'

"On the evening of Sunday the 21st, we were agreeably surprised by the return of Abdool from Lucknow. He found the ill-will of his former friends so much excited, that he did not leave his father's house during the day he staid there. In the evening he went to a friend's house, and had much discussion on the subject of religion. He gave ten copies of St. Matthew to different persons who desired them, and prudently withdrew privately; and praised God, he says, when he set foot on British territory.

"Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appear removed. They joined in prayer, both in private and in church, and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity, of which, after having seen the evidences from the Old and New Testaments, they seemed convinced. Their parting with Abdool was very affecting. The old man threw his arms round his son's neck, and wept plentifully. Abdool was much moved, and said, 'I pray, sir, forbear your tears. My Lord hath said, He that loveth brother, or sister, or father, or mother, more than me, is not worthy of me.—'Well, well,' said the old man; 'but I am returning to calamity I know—many will try to trouble me, but I give up these,' turning to his two grand-children, 'to be educated in Christianity; I commit them to Jesus Christ! God grant that that

country (Lucknow) may soon come into the possession of the British! Then we might live in peace.' Abdool reminded him, that God would deliver him, and that his peace is alone worth caring for.—'True,' said the younger brother, 'and these lads we commit to Christ! During the rains I also will come and stay some months with you.' "

(To be continued.)

HARWICH BIBLE SOCIETY.

In the month of June last, a meeting was appointed at Harwich, for the purpose of forming a Bible Society for that town. Circumstances occurred which made it expedient to postpone the meeting. This occurrence would hardly have required any notice, had it not been for our desire to give more extended publicity to the following letter of the Chancellor of the Exchequer, which was addressed on that occasion to the Rev. W. Whinfield, Vicar of Harwich, and printed by that gentleman for general circulation in Harwich and its vicinity. The letter will need no comment: it speaks for itself.

"Dear Sir,

"I ought to have returned you earlier thanks for the very agreeable intelligence of the intended formation of a Branch Bible Society at Harwich. Ever since I have had the honour of being connected with that ancient and respectable borough, I have felt an anxious wish that such an Institution should be formed there, not merely because from the local situation of Harwich and the frequent resort of foreigners there, it is a station particularly calculated to promote the objects of the Society,—but because I am earnestly desirous that all those in whose prosperity I take an interest should be united in a cause of the highest importance and most extensive benefit to mankind. That the utility of the Society is felt in every part of the world, and among persons of every class, its Reports furnish the most satisfactory proofs; and the value in which it is held by those of the highest rank, was fully evinced by the manner in which its Deputation was received by the Emperor of Russia and the King of Prussia,* of which Mr Owen will give you the interesting details.

* The Deputation, which consisted of Lord Teignmouth, the Bishops of Salisbury, Norwich, and Cloyne, Admiral Lord Gambier, the Chancellor of the Exchequer, W. Wilberforce, Esq. and the Secretaries,

"Happy it is for the world when its sovereigns turn their minds to objects like these,—objects which not only confer dignity on the most exalted of the earth, but may furnish the proper employment and happiness of superior natures,—of the spirits of the just made perfect,—of the blessed angels of God; and for which He, who is far above all created beings, disdained not to take our nature upon him,—to restore salvation to a fallen race, and to bring life and immortality to light through the Gospel.

"I need not say, that I should have felt great pleasure in attending such a meeting as I trust yours will be, and that I much regret that business makes it impossible for me to leave London at present, for which I must beg you to offer my excuses to all my friends: but I shall think myself honoured by any situation in which the Society may judge my services to be of use, and request leave to enclose a donation† to its funds. Believe me ever, &c.

N. VANSITTART.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Rev. Basil Woodd, since his return from pleading the cause of the Church Missionary Society in the North of England, has formed a district committee in aid of the Society for promoting Christian Knowledge.

Of this committee, Sir Wm. Pepperrell, Bart. is the President; the Rev. Basil Woodd, Treasurer; and the Rev. Joshua Mann, Secretary. It consists of twenty subscribers to the Parent Institution, which, with eighty other subscribers of smaller amounts, including a collection at the Chapel on the 12th of December last, has produced the sum of 122*l.* 6*s.* 6*d.*

Since this period, 380 Common Prayer-books, besides Bibles, Testaments, and Religious Tracts of the Society, have been distributed to the poor, who attend Divine Service at Bentinck Chapel. The earnest desire and thankfulness, with which they have received the Common Prayer Book, and which, in several instances, has been

was most graciously received by both these sovereigns, who spoke highly of the utility of the Society, and promised it their protection and support. The emperor particularly spoke of the importance of such a society in his dominions, where there are still many nations ignorant of Christianity.

† A draft for fifty guineas.

sold at a reduced price, has been highly gratifying to the Ministers of the Chapel, and has been attended with a very perceptible improvement in the devotional solemnity of the congregation.

In the course of the last twenty years, principally through the medium of this Society, there have been distributed in the district of Bentinck Chapel, 1,481 Bibles; 587 Testaments; 982 Common Prayer Books; 348 Psalters; 1,100 Rev. Wm. Burkitt's Help and Guide to Christian Families, besides many hundreds of the smaller Tracts of the Society.

The Parent Institution having proposed that every clergyman, who makes a collection in his parish, should be entitled to receive two thirds of the amount in Bibles, Testaments, Common Prayer Books, and other books or tracts of the Society, free of any additional expense, has thus placed it in the power of every clergyman, who stands at the head of his parish, to do much to supply the wants of his parishioners, and to promote their spiritual welfare.

AFRICAN AND ASIATIC SOCIETY.

The Report of this Society for 1814 is just published. It states, that the objects of the Society are—to provide religious instruction for those persons of colour who come under their notice; to promote among them a

habit of economy and foresight; to assist in providing situations for such as are out of employment; and to afford pecuniary relief to the destitute and afflicted. To promote these objects, a lecture is preached every Lord's day evening, at Peter-street.—A prayer-meeting is held one evening in the week, at which from twenty to thirty generally attend. A benefit society is established, by which 490 have been relieved in the course of the last year. Schools have been opened in various parts of the metropolis, both for children and adults, and it is now proposed to open a register in Peter-street; and at the house of Mr. Niven, the treasurer, No. 15, King-street, Soho; and at the house of Mr. Bethum, assistant secretary, 22, Cateaton-street; where people of colour, who want employ, may enter their names, &c. and those who want servants may apply. The Committee have it farther in contemplation, so soon as the funds will enable them, to procure a house as an asylum for their aged and infirm pensioners; in the mean time, they mean to board and lodge as many as possible, of the most necessitous and deserving objects. Wm. Wilberforce, M. P., is president; and the vice-presidents are, the earl of Crawford, Lords Gambier and Calthorpe, J. Stephen, T. R. Kemp, H. Thornton, S. Whitbread, L. Way, and Z. Macaulay, Esqrs. Secretary, Rev. G. Greig, Hampstead road.

VIEW OF PUBLIC AFFAIRS.

A grand congress of Europe is now assembled at Vienna. No part of its deliberations has as yet transpired. We look with much anxiety for its result, not only as it will affect the general peace of the European community, but as it may influence the happiness of all parts of the habitable globe. On that question, which interests the feelings of the whole British Nation, we should only deceive our readers were we to say, that we see ground for entertaining a sanguine hope that the unhappy provision of the treaty of Paris, will undergo any material modification. What might, in the month of May last, have been effected with comparative ease, has since become a question of peculiar complication and difficulty: private interests, and national pride, and commercial rivalry, and heated passions, and exaggerated expectations, have now mixed themselves in a dis-

cussion, which might then have been reduced to a simple proposition of barter. But, whatever may be the final decision of the congress, on this deeply interesting subject, of this we can most confidently assure the public, that those to whom the conduct of this great cause has been entrusted have not been supine and inactive; and that no effort has been neglected, which seemed likely to contribute in any degree to redeem Europe from the guilt and Africa from the wretchedness which are involved in a revival of the Slave Trade by France. We need not renew the request, that they may at least be aided by the prayers of all the faithful in the land.

France appears to be still in a somewhat restless and feverish state. The army is evidently dissatisfied. The ancient nobles are no less so: it is not to be supposed they should cheerfully acquiesce in

the entire alienation of their hereditary domains. On the other hand, those who were the active partisans of the revolution, and have shared its spoils, cannot fail to have many secret misgivings, while they see those restored to power and influence whom they reviled, and proscribed, and stripped, and expatriated, persecuting them and their dearest friends to exile or death. Amid all this conflict of interests and passions, such incorrigible Jacobins as Carnot and Mehee la Touche, men whose hands were deeply dyed in the best blood of France, are publishing inflammatory pamphlets, calculated to promote distrust and disunion, and to renew the former revolutionary horrors. We sincerely wish that the government may be armed with wisdom and courage to repress, if not altogether to subdue and tranquillize those elements of disorder which are at work in France. But even here, we feel our hopes damped, by witnessing the avidity with which all classes of the community—the government, the peers, the deputies, the merchants, the manufacturers—cherish the idea of a war for the subjugation of St. Domingo, and of a Slave Trade to renew its population. France, and Spain, and Portugal, seem to require the purifying fires of another revolution. God has indeed smitten them, but they have refused to receive correction. "They have made their faces harder than a rock. They have refused to return." "And shall I not visit for these things, saith the Lord?"

In Spain the violent proceedings of the Government appear to have excited partial insurrections. Mina, who so gallantly maintained the rights of Ferdinand against Bonaparte, is in arms, and narrowly missed making himself master of Pamplona; and it would seem that there have been similar risings in other parts of the kingdom.

The constitution of the Swiss Cantons has at length been settled. Neuchâtel and Geneva, to the great joy of these cities, have been added to their number, which now amounts to nineteen.

We mentioned in our last Number the capture of Washington, by a British force, after it had defeated an American army of more than four times its amount. Our loss, on the occasion, consisted in 64 killed, and 185 wounded. The naval arsenal, together with a frigate and a sloop of war that were upon the stocks, had been destroyed by the Americans themselves. Our troops set fire to the Capitol, the houses of the Senate, and Assembly, and the Public Offices, and destroyed the foundery of cannon, the only one in the

United States. It is with the utmost pleasure we observe, even by the admission of the Americans themselves, that private property was inviolably respected, and that not the slightest injury was sustained by the inhabitants. Several soldiers, who shewed a disposition to transgress the strict orders issued on this point, were severely punished on the spot.

After being in possession of Washington two days, our troops marched back to their point of landing in the Patuxent, about 60 miles below that city, and re-embarked without the slightest molestation. A detachment from the main body had proceeded up the Patowmac, where they succeeded in taking and blowing up Fort Washington, and in getting possession of Alexandria, whence they brought away a considerable number of vessels loaded with tobacco, and other articles, notwithstanding the efforts made to obstruct their return.

The naval and military force employed at Washington proceeded thence to the attack of Baltimore. Here General Ross, who commanded the army, lost his life as he was reconnoitering the position of the enemy. Colonel Brook, who succeeded to the command, advanced to within five miles of Baltimore, where he found a body of near 7000 men, very strongly and advantageously posted. In fifteen minutes after he had given the signal for the charge, the enemy's force was utterly broken and dispersed, with the loss of about 1000 men. The next day he advanced within a mile and a half of Baltimore, intending a night attack upon it; but here he received a communication from Admiral Cochrane, that the entrance of the harbour had been so obstructed by ships sunk for that purpose, that the co-operation of the naval force was rendered impossible. This determined him to withdraw his army, which he did without any molestation whatever from the enemy.

An expedition, under Sir John Sherbrooke has taken possession of Fort Castine, and some other places on the river Penobscot, and destroyed one of the American frigates, and captured several vessels lying there. In consequence of this success, the whole of the country between the Penobscot and British America has submitted to the British, and a Provisional Government has been formed for the administration of its affairs.

Our proceedings on the Canada frontier have not been equally successful. In an assault on Fort Erie we failed, after having entered the fort, in consequence of the ex-

plosion of some gun-powder, which threw consternation into our ranks. Our loss was very severe, amounting to 57 killed, 309 wounded, and 539 missing. But a still more disastrous, because more disgraceful, issue has attended our invasion of the American territory, on the side of Lake Champlain. General Prevost placed himself at the head of a powerful force, consisting, it is said, of 14,000 men, with which he advanced to Plattsburgh. Our flotilla on the Lake advanced to the same point. Here it was encountered by the American flotilla, and taken or destroyed. Discouraged by the issue of the naval engagement, General Prevost drew off the troops, in the very moment, it is said, when they had succeeded in possessing themselves of the ramparts of the fort, and retired within our own frontier. The complaints against the General are loud and universal, on account of this uncalled for retreat. The official

accounts of the affair have not yet reached us.

The chequered nature of our operations in America may, perhaps, have some effect in retarding peace. The capture of Washington appeared to have inflicted a deep blow on the pride of the Americans. The affair of Plattsburgh, where the flower of the English army retired before a handful of Americans, will have the effect of healing that wound, and restoring to the Government a part of the popularity it had evidently lost.—We most anxiously desire the termination of this unhappy warfare, which arms men of the same blood, and the same religion, against each other, and as far as we have the means of judging, without any object which can justify, on either side, the prolongation of the contest.

Parliament will meet, for the despatch of business, on the 8th of November.

OBITUARY.

WE have received, from a respected correspondent, the following account of the late Rev. THEOPHILUS LANE, L.L. D. of Lewisham, in Kent, and Prebendary of Hereford, who was removed in the month of July last, from his sorrowing family and flock, by a sudden and most affecting dispensation of Providence.

My dear deceased friend's life was terminated by means of what we denominate an *accident*, and one as extraordinary as it was fatal. He was on a visit at the house of a friend at Sudbury, with whom, and one of his own sons, riding out in a single horse-chaise, on the 11th of July; they were all thrown from the vehicle, in consequence of the horse tripping. None of them were injured by the accident, except Dr. Lane, whose walking stick, *entering at the socket of the eye penetrated the brain*, and occasioned his death on the succeeding day! Thus has the church been deprived of one of its most faithful ministers, and society in the vicinity of Blackheath of one of its brightest ornaments.

Dr. Lane had officiated for some years at Dartmouth Row Chapel, Blackheath, with much acceptance and benefit. But about a year and a half ago, becoming incapacitated for preaching, by reason of a se-

rious attack upon the lungs, he was succeeded by the Rev. John Sheppard, A. B. His health had of late been considerably improving; so that only about ten days before his death he had conducted the morning and evening service, preached twice, and administered the sacrament at Carshalton church, not only without fatigue, but with great comfort to himself; and was thence anticipating the resumption of his clerical duties with much delight. But it has pleased his Divine Master to call him to still more exalted duties, and to unmix-ed and interminable delights of a sublimer order.—As a preacher, his prominent characteristics were *simplicity* and *earnestness*. While in the pulpit he was manifestly absorbed in his object; but that was no less than to "*preach Jesus Christ in simplicity and godly sincerity*." His sermons were of a highly practical tendency; but the practice he recommended was founded upon those doctrines which mark Christianity as a restorative dispensation: and his doctrinal statements and practical exhortations were usually so blended, and flowed so mutually one into and from the other, that it would have been difficult at any time to say he was exclusively doctrinal or exclusively practical. His sentiments were of the moderate complexion now most prevalent, I conjecture, amongst pious clergymen. He was not a Calvinist; nor was he an Armi-

nian; nor can I positively affirm that he was a Baxterian; though his opinions doubtless approximated to the line drawn by the excellent man from whom the latter denomination originated. He was a firm and decided churchman upon mature conviction; but he was free from bigotry, and was a true lover of sincerely good men of every persuasion.

He was a warm friend to the Bible Society; and, in the capacity of Secretary, took a most active part in the concerns of the Blackheath Auxiliary Society. Perhaps you will allow me, now I am discharging the melancholy duty of sketching his character, to transcribe his own sentiments on this momentous subject, as delivered at the meeting when that Auxiliary was instituted.

"It is to me matter of astonishment and regret, that any man, who has the use of his reason, and the benefit of the Christian Revelation, should for a moment doubt, whether it be his duty to promote the interests of so noble, so beneficial, an institution as this. As a minister of the church of England, I feel, sir, that decided preference for my own church which a military man usually does for the regiment to which he belongs; and, I trust, that I shall always be as ready to defend the church, when attacked, as he would be to repel any aspersions cast upon his own corps. But a true patriot will feel a nobler impulse, a more generous affection: his bosom will be fired with the love of his country. When the interests of his country are at stake, he will overlook all other considerations; he will sacrifice all minor attachments. Now, a Christian is taught to regard the world as *his* country, and all its inhabitants as his brethren. Instructed by the precepts, influenced by the spirit, and animated by the example of his blessed Master, he will be inclined to extend his good offices to all, of every description, within the sphere of his benevolent exertions; and especially to be most active where there is the greatest need for activity and exertion. *This, sir, is precisely the object of the Bible Society, and a more glorious object the mind of man cannot conceive.*"

I cannot trust myself to say all that my feelings would dictate in reference to the character of my departed friend, in private and domestic life; yet I feel that I should neither do justice to him, nor to the religion of whose richest graces he exhibited so pleasing a picture, if I were entirely silent on that head. Into such complete subjection, had the goodness of God enabled him to bring all the ruder passions of our nature, that he was a pattern of equability, mildness, and placidness of disposition. What Dr. Lane was seen to be once, he

was seen to be always. So much, indeed, was this the case, that on my stating to a relative of his, that I had never seen his brow clouded by a frown, or heard an angry expression from his lips, I received in reply the declaration—"I have seen and associated with him almost daily for the last twenty years, and yet can testify the same."

The meek and unruffled serenity of his demeanour was the obvious result of the tranquillity which reigned within. And his unobtrusive humility was, in like manner, the genuine offspring of Christian principles. So unassuming, indeed, was he in the whole of his deportment, that though he was a man of talent, and, in reference to many points of difficulty, a man of considerable research; yet, on asking myself since his death *why I loved him*, I find it was purely on account of his goodness. The sterling excellences of his character were so conspicuous and prevailing, that they found their way to my heart, and engaged my affections, before I had time to meditate upon his other valuable qualities. Upon the whole, I have met with no man in the course of my acquaintance, to whom could be applied with greater truth and propriety than to Dr. Lane, the language employed by Seneca in speaking of his elder brother, Gallio:—*Nemo omnium mortalium uni tam dulcis est, quam hic, omnibus.*

The loss of such a man must be long and deeply felt in the extensive circle in which he moved. Happy shall I be, if this imperfect sketch of his character should lead others, especially young men intended for the church, so to reflect upon the intrinsic value of those principles which through Divine grace, rendered him what he was, as to lead them through the same holy efficiency to become, in the numerous estimable requisites of the human, Christian, and clerical character, such as was Dr. Lane.

G.

MR. HENRY TUKE.

MANY of our readers are probably aware that this respected member of the Quaker community has occasionally taken a part in the controversy, respecting the nature and tendency of the Quaker principles, which has appeared in our pages. As he seemed to think that in our manner of conducting it, there was some want of Christian candour and charity,—a charge, however, which we are by no means disposed to admit,—we are the more eager to

testify our esteem for his character by extracting from the York Chronicle of the 18th August some observations inserted on the occasion of his lamented death. The following is the account of him which was given by his own family.

"On the 11th instant died, in great peace and resignation, about 59 years of age, Henry Tuke, a minister, for many years, in the society of Friends. His life and conversation eminently adorned his Christian profession. He possessed genuine piety towards God, a liberal and enlightened mind, and a heart replete with love for his fellow-creatures, whose welfare, publicly and privately, he laboured most zealously to promote. The loss of so excellent a husband, father, relative, and friend must be deeply deplored : but his gain is doubtless unspeakably great in being for ever united to the society of kindred and blessed spirits, where love universal reigns. A few hours before his end, he said, 'If I die, I die as I have lived, in the faith and hope of a Christian.' The funeral of this truly worthy and valuable citizen took place on Tuesday, and was attended by a numerous body, consisting of the society of Friends, and of other respectable persons of the city and neighbourhood, who all seemed anxious to mark their esteem for his memory, and their regret at his loss."

Besides this concise and truly pleasing view of the character of this excellent and useful man, the following observations were introduced by a correspondent, who was wholly unconnected with the deceased, and is a member of the Church of England.

"Amidst the regret which must prevail in society when breaches are made upon it by the removal of its most virtuous and useful members, a degree of melancholy consolation may be derived from the recollection of those interesting expressions which not uncommonly escape their lips towards the close of life, when, approaching the confines of the eternal world, they are often, by a degree of presentiment, more strongly impressed with its important realities. In this point of view, I hope I need not apologize, for requesting you to repeat in your publication (always open to edifying subjects) the concluding part of a speech delivered by that worthy and much lamented character, the late Mr. Henry Tuke, at this year's anniversary meeting of the York Auxiliary Bible Society, of which

institution he was an ardent supporter. The pious and affectionate sentiments contained in that address, while they mark the excellent spirit of its author, may also have a useful effect in calling the attention of the survivors to the only solid foundation of Christian hope, as well as in exemplifying that Christian charity which such a hope is alone capable of producing.

"Mr. Tuke, after expressing his satisfaction at the exertions manifested by the youth of this city, in the cause of the Bible Society, and his hope, 'that they would be induced to peruse with deeper interest that Sacred Book, which they were so anxiously endeavouring to spread ; and that their future lives would be more regulated than might otherwise have been the case, by the holy precepts of the Bible,' proceeds as follows :

" 'There is, indeed, great cause to lament the moral depravity which exists in this favoured nation, and of which, I fear, my native city largely partakes ; yet, it affords me great satisfaction to observe the disposition, which on all occasions, is evinced by so numerous a class of the inhabitants of York, to relieve both the temporal and spiritual wants of their fellow-creatures. This is indeed cause of rejoicing to my mind, and I can truly say, it affords me no small pleasure to believe, that, if it should ever be my happy lot to gain an admittance into that city, "whose walls are salvation, and its gates praise," I shall, there, as well as here, have many fellow-citizens, and, I trust, no small portion of those who now hear my voice ; who, though I may differ from them on some points of Christian doctrine, or rather, perhaps, of Christian practice, I feel no difficulty in believing, will be finally added to that innumerable multitude which the divinely eagle-eyed Apostle saw standing before the throne, clothed in white robes, with palms in their hands ; but who, though possessed of these emblems of righteousness and of victory, were far from claiming any merit to themselves, but ascribed their salvation wholly to the Lord God, and to the Lamb.' "

MARGARET GEORGE.

On the opening of the Forest-school in January, 1813, Margaret George was received with about two hundred more children.—Her appearance was by no means prepossessing, and she was distinguished by her disposition to rudeness. After a few reproofs and admonitions, a great alteration was visible in her conduct : her desire for improvement became evident ; and the correct manner in which she pass-

ed her public examinations attracted the notice of the congregation, and convinced me that she must have studied her exercises.

The good behaviour of this child gained my esteem: her progress was rapid—and the particular attention she paid to the orders of her master shewed a more than ordinary solicitude to please. Margaret George was noticed as a fine and very orderly girl.

In the course of the autumn she was often absent, from indisposition. This increased as the winter advanced, and in the latter end of November her complaint assumed a very serious appearance. Being informed of her danger, I spoke to her on the principles of the Christian faith, and it was with no small delight I discovered that our labour had not been in vain in the Lord. Her sufferings became distressing, but so far was she from having any fear of death, that for the space of six weeks, without once varying, she uniformly expressed a wish rather to depart. It was a subject of important inquiry from what source this firmness of mind proceeded. From the tenor of her answers to the questions which I put to her, it clearly appeared, that though she owned herself to be a transgressor of God's law, born in sin, and a child of wrath, she had acquired a blessed hope of heaven through the efficacy of her Redeemer's sacrifice.—This was the child's faith. This was the source whence she derived a freedom from all distressing fear. The blood of Jesus was her treasure, her salvation.—Her funeral was deliberately arranged by herself, and all things made ready for her departure. In the mean time, her sufferings increased, and her constant prayer was that the Lord Jesus would be pleased to release her. The day preceding her death she anticipated seeing me once more, to converse with her, and frequently asked for me. At night her sufferings were more and more poignant:—her prayer the same—"Lord

Jesus! be pleased to release me." At the last, under unspeakable agony, she cried out, "O Lord Jesus! come and release me, and I will give thee all I have." The prayer appeared to be heard; for her sufferings here ceased, and her soul soon after calmly flitted from its clay tenement, in which it had sojourned only twelve years, on Jan. 5, 1814.

It was somewhat remarkable that the death of this child should take place on the day preceding the *first* annual commemoration of the opening of the Forest-chapel. It seemed as if God had been pleased to grant the salvation of this soul, as the first fruits of our labours. To him be all the glory.

On the following day, Jan 6, in the presence of some hundreds of people, I adverted, after the examination of the children, to the particulars of the death of Margaret George. The statement produced a deep and affecting impression. Thousands of tears were witnesses of the feelings of the congregation.—To all who have kindly assisted in the forming of this Institution, to them I offer my sincere congratulations. They have already been the happy instruments in the hands of God, of saving *one soul*. If no more should be done, this would be sufficient to compensate their labour of love. But the work is only beginning. The same instructions, we humbly hope, may, through Divine grace, be accompanied by the same blessing to thousands.—The advantage attending a lecture, immediately after examining the children, is manifested in the case of this little girl. It affords a valuable opportunity of impressing upon their minds the grand truths which they have been declaring; and through them, such addresses may speak powerfully to the parent, and, happily, not only remove their deep-rooted prejudices, but incline them to seek for themselves the way that leadeth unto life.

P. M. PROCTER.

Forest of Dean, Gloucestershire, Sept. 1814.

ANSWERS TO CORRESPONDENTS.

THE numbers of the Christian Observer which have been out of print, are reprinting with all possible expedition.

ANOTHER INQUIRER; PHILONOMOS; G.; M. A. B.; will appear.

The paper of C. H., came to hand in due time. We cannot explain why it should have been overlooked.

The Letter of EUMATHES, which we had also overlooked, will receive an early consideration.

We shall be glad to avail ourselves of the sensible observations of LAICUS when a fair opportunity offers.

M. D.; T. H. Y.; I. M.; MAGISTRA; A CAMBRIDGE PENSIONER; Æ.; Q.; H. G. have been received.

ΦΙΛΟΠΑΤΗΣ will see that his suggestion has been anticipated.

We have not yet met with the Sermon mentioned by our Essex friends.